Review and Expositor

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Review and Expositor

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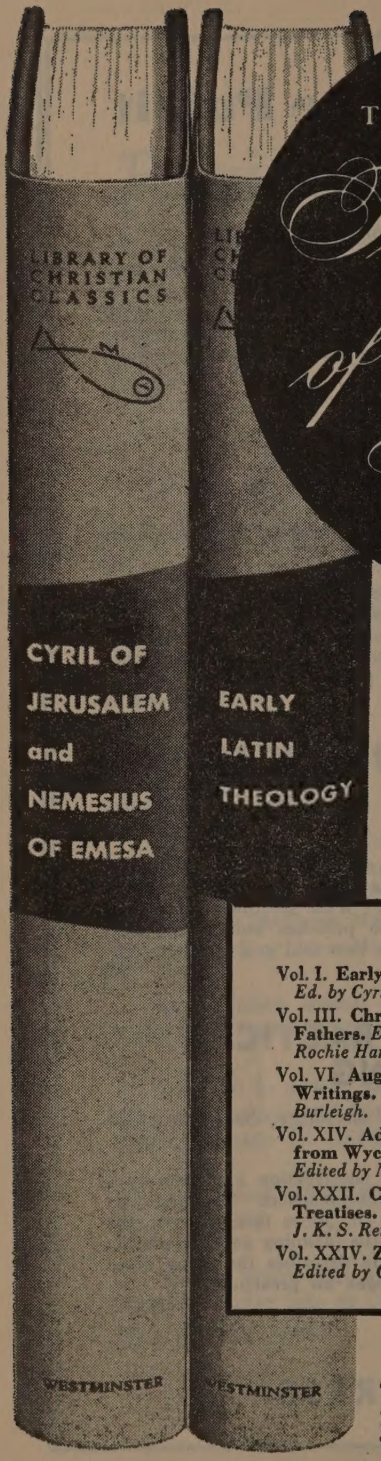

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Editorial Introduction

The Managing Editor has at times felt concern lest the *Review and Expositor* have too much the appearance of a sort of "house organ" for the Southern Baptist Theological Seminary. While it is natural, and perhaps desirable, that a fair proportion of the articles published in this journal should be contributed by members of the faculty of the Louisville seminary, it is far from the purpose of the editorial staff that this should be in any distinctive sense a means of expressing the opinions of this faculty, or even of the combined faculties of the five Southern Baptist theological seminaries. Contributions are invited from Baptists around the world, and within certain limits, also from others than Baptists. The fact that a given issue may from time to time have a somewhat provincial or regional flavor is determined only by the circumstance that the editors can print only the materials which have been submitted.

This philosophizing is occasioned by the fact that the Managing Editor notes with some satisfaction that a small percentage of contributors to this issue are seminary professors. This is the more remarkable in light of the Biblical and theological content of many of the articles. The evidence that serious study of the Bible is being done by pastors is particularly heartening. Among our authors also are to be found two chaplains, a foreign missionary, a business man, a college dean, and the secretary of a local council of churches. From these many vocational vantage points we may view aspects of Christian truth.

But enough of generalities; now meet our writers for this issue:

J. Estill Jones is Assistant Professor of New Testament at Southern Baptist Theological Seminary.

James M. Bulman is pastor of the East Spencer Baptist Church, East Spencer, North Carolina. His article was read before the Southern Section of the Society of Biblical Literature and Exegesis on March 20, 1956, at Guilford College, North Carolina.

MICHAEL ZALAMPIS is pastor of the San Mateo Baptist Church, San Mateo, Florida. A graduate of Stetson University, Zalampis is of Greek ancestry and his study of the Greek New Testament is aided by his knowledge of modern Greek language.

N. BURNETT MAGRUDER is Assistant Secretary of the Louisville Area Council of Churches and pastor of the Covenant Baptist Church of Louisville, Ky. His article is in a sense a resume of one idea developed in his Th.D. thesis recently approved at Southern Baptist Theological Seminary.

C. HOWARD HOPKINS is Dean of the University, Stetson University, DeLand, Florida. This is the third of four addresses in a series on "Great Epochs in Baptist History," the first of which was published in our January issue, and the last of which will be published in October.

HENLEE H. BARNETTE is Associate Professor of Christian Ethics at Southern Baptist Theological Seminary. He also had an article in the January issue.

CHARLES I. CARPENTER, who holds the rank of Major General, is Chief of Air Force Chaplains. The substance of his article was recently delivered as a chapel message at the Louisville seminary.

W. H. VINSON is a chaplain in the U.S. Navy, now stationed at National Naval Medical Center, Bethesda, Maryland.

MAXEY JARMAN is Chairman of the General Shoe Corporation, Nashville, Tennessee. A Baptist deacon, he has toured several mission fields. This address was prepared for delivery at a recent Laymen's Conference on Evangelism at Southern Seminary.

VAN EARL HUGHES is a missionary of the Southern Baptist Foreign Mission Board, stationed at San Jose, Costa Rica. A graduate of the Southwestern Baptist Theological Seminary, he served for a time in Cuba before going to Costa Rica.

The Temptation Narrative

BY J. ESTILL JONES

R. H. Lightfood has made the very helpful suggestion that the reason for Mark's brevity with regard to the temptation is that his whole Gospel represents Jesus as renouncing (1) a kingdom of this world and (2) the working of signs and wonders as a means of winning recognition.[1] In the light of this tendency two facts stand out: (1) Matthew and Luke do indeed give the most detailed account of the temptation experience;[2] and (2) the temptation narratives furnish a key to the understanding of the entire ministry of Jesus. It is clear that the principal immediate source of these details is Q, but that the original source is Jesus himself.[3] Even as certain details of the baptismal experience must have come from his own lips, so the very intimacy of the temptation experience limits the original source to Jesus himself. Actually if these materials may be described as the teaching of Jesus, it is likely that he told them to his disciples as a continuing parable.[4] A situation is created and a response is demanded in each of the three narrated temptations. The response is determinative of perception and perception determines the response. It would be helpful if there were some way of determining the exact time in the ministry of Jesus when this parable was told. It must have been after the parabolic method was introduced; it probably came after the disciples had been led to believe in something of the spiritual aspects of Jesus' ministry.

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1. R. H. Lightfoot, *The Gospel Message of St. Mark* (Oxford: Clarendon Press, 1950) pp. 17-18.
2. In spite of Mark's brevity, however, there are enough unique features in his account, including a statement of the presence of wild beasts, to indicate the author's use of a source other than Q.
3. This is significant because these non-Markan materials common to Matthew and Luke are usually assigned to the sayings of Jesus rather than to the narrative portions. The difference in order of the last two temptations has led some to insist that the source is not Q at all, but the peculiar sources (M and L) of Matthew and Luke.
4. Joachim Jeremias in his recent book, *The Parables of Jesus* (New York: Charles Scribner's Sons, 1955), has been the source of specific reassurances at this point on pages 98-99.

It is perhaps sufficient to say that the position of the temptations in all three Gospels is accurate in relation to the baptism and the rest of the ministry of Jesus. It is a psychological probability that they came at the outset of his ministry. They are like a Table of Contents to all the decisions he made, to the healings he performed, to the principles he presented to Israel. These three temptations do not exhaust his experiences with the tempter—they are representative temptations. They are significant because of what they reveal about his own Messianic purpose, about his own interpretation of the Messiahship to which God had anointed him. After dealing in some detail with contemporary Messianic hopes and concluding that Jesus rejected all of them, C. Guignebert writes, "It is precisely for this reason that the message brought by Jesus, calling for the moral transformation of the individual and for a spirit of resignation whose only reward was the promise of supernatural bliss in 'the coming kingdom,' had no chance of acceptance, and was not in fact accepted, by the prophet's fellow-countrymen."[5]

The immediately preceding experience in the Synoptic Gospels is the baptism, and this experience seems to reach its height in the declaration of Jesus' Sonship.[6] The quotation is from Psalm 2:7 and the title is a commonly used term for Israel—Son of God. Beyond Israel as a nation it characterizes groups of individuals who stand in a peculiarly close relationship with God. It is as God's Son that he is thrust forth into the wilderness for the temptation experience. Of significance is the emphasis on this title in the individual temptation and the emphasis on this relationship in the individual temptations. It is difficult not to contrast the obedience of this Son of God with the "Son of God"—that is, the nation Israel—which had forfeited its Messianic vocation by disobedience. Here is one of whom it could be

5. C. Guignebert, *The Jewish World in the Time of Jesus* (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1939), p. 259.

6. In this declaration the Synoptics agree though there is the apparent difference in the person addressed in Matthew and Mark-Luke.

said, "In the roll of the book it has been written concerning me; 'I come to do thy will, O God'."[7]

It was then in obedience to the divine acclaim that Jesus experienced temptation. From the baptism Jesus was led by the Spirit to be tempted by the devil.[8] The description of the leadership of the Spirit helps to clarify the picture: here is spiritual warfare on the battlefield of the mind. The warfare is not exhausted in the temptation—here is its introduction; it is continued for example in the numerous bouts which Jesus had with evil spirits.[9] The spiritual nature of the experience may well save the reader from occupying himself with mental portrayals of Satan to the exclusion of understanding the crisis in Jesus' ministry.

The motivation for their inclusion in the Gospel accounts is to be found in their Messianic character and in what they revealed about Jesus' own person.[10] Here is depicted the temptation of the Messiah—not just an ordinary individual. It is essentially as one equipped with divine power that Jesus was tempted. There is no appeal to immorality or to the lower nature of man—they are spiritual temptations such as could come only to one who was conscious of great powers and a greater mission. Against a Messianic background, then, it is the traditional Messianic ideals of the Jewish people that appear to Jesus as diabolic perversions of the hope—not the divine inspirations of the prophetic tradition. In his resolving of these conflicts is the substance of the temptation. It was inevitable that these conflicts should present themselves to him as great questions: Am I as Messiah lifted above human needs and trials? What means may I legitimately use to convince the

---

7. Hebrews 10:7, 9.

8. The Gospel of Mark (1:12) is unique in using *ekballei* here, meaning "the Spirit cast him out into the wilderness—or thrust him out."

9. C. K. Barrett, *The Holy Spirit and The Gospel Tradition* (London: S.P.C.K., 1947), p. 46.

10. This is not to ignore the omission of the term "Messiah" in the account and on the lips of Jesus with reference to himself. Indeed, the continuing decision of Jesus seems to have been a rejection of Jewish Messianic concepts as ill-befitting his own ministry.

people of my claims? What kind of Messianic kingdom and Messianic King am I to represent? To each there was a ready answer present in the immediate situation, accepted by most of the people who would hear him, with much to recommend it to him, but which he recognized as Satanic in its nature. To Jesus, intent on obedience to God's will—an obedience which the last "Son of God" had failed to observe —these dreams are at best perversions of God's will for his son.[11]

Two of the temptations are introduced by the conditional clause, hence a condition accepted as true, indicates something of Jesus' own insight into temptation's methodology. Here is an obvious truth, acceptable to the intended victim, which is used as a basic presupposition to disobedience. How very diabolic the scheme is—in the light of the Baptism! There he was acclaimed "Son of God"—so what? After a period of fasting—or during a period when he was too preoccupied to eat, there is, in the simplest interpretation, the temptation to satisfy his hunger by a demonstration of miraculous power. The Messianic implications point back to the giving of manna as food for Israel; it was expected that in the blissful age, the supply of manna would be renewed. The circumstances in which he found himself certainly were appealing. Notice how significant Q's fasting reference is to this first temptation—Mark, in his brevity, is not interested in his hunger pains. It would be tragic however, if he who was God's son should die of starvation in the wilderness. Or again: he has left his carpenter's bench and his ordinary means of support for the sake of God's kingdom—now ought he not depend on God for his daily bread. "The words at your baptism cannot be true, if you are not able to exercise this power for the relief of your own necessities." He must do something of himself for himself.

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11. Because of the anarthrous *huios* the emphasis is on the relationship between God and Son. It is one of nature and likeness—not adoptionism comparable to the choice of Israel. It is as God's Son that he experiences the temptations to Messianic perversions of God's will.

"What's your name worth otherwise?" His name is worth this: as God's Son incarnate, he is a man.

The use he might legitimately make of his powers as God's Son must once for all be settled—and he settles it by recognizing that having taken human nature he must accept human conditions. He will elevate human life, not by facing life's temptations on wholly different terms from those of normal human beings, but by accepting the whole human conflict. He will not doubt his sonship because of physical difficulties—nor will be interpret in miraculous terms God's love for his Son. There is more to life than eating bread—more to man's life that is, and he is man; therefore he will live by every expressed word of God. Thus he accepts the limitations of ordinary humanity, and claims no more than man's resources. Man is dependent on God, and duty to God is more important than bread. He was not going to be frightened into disobedience by the threat of starvation—he was in God's hand.

Matthew adds the statement from Deuteronomy which Luke omits: "But by every word proceeding through God's mouth." It is significant that the temptation explicitly is to speak a word. Now to the Hebrew words are concrete things —one may go to the Fourth Gospel Prologue for this emphasis or to the Old Testament descriptions of God's speech. The challenge here is to speak this word: "Stones, become bread!" It is not that he should touch them with his hands or knead them into a loaf—but only that he should say a word. Other suggestions will present themselves immediately in the light of his ministry: Satan's suggestion was that he work a miracle to prove the Voice, that he use his powers for the satisfaction of his own material needs, that his kingdom should be founded upon materialism.

The substance of the first temptation was a temptation to doubt and to act in doubt—Jesus' reply indicates that food will not keep a man alive, unless God says that he is to live. If God says he will live, he will, whether he has food or not. Jesus knew that it was God's will for him to live, and

he was willing to leave it in God's hands. He refused to work a miracle which God had not willed to accomplish what God had willed! There is already then a basic difference as well as a basic similarity between the first two temptations—as Matthew gives them. In the first temptation Jesus was to be freed by a miracle from a period which already existed—he was to work the miracle himself. In the second now, he is tempted to create a peril for himself and then expect God to free him from it by a miracle which God should work.

This second temptation demonstrates Jesus' ability as a teacher and explains the interest which developed in his parables. Each of the temptations is a negative statement in narrative form of the nature of his Messiahship. You ask what it is like? Well, it is not like this! But more than that, observe the very excellence of style by which Satan approaches him with the "proof-text" method. It is still his choice method for clouding the truth.[12] The significant location is in the area of the Temple itself. Here there is refuge in God's house—in the shrine of his people—and he is reminded of all that is holy about it—of all the Son's relations to the Father: "Now, since you are God's Son" (said with a sneer perhaps) "prove it to yourself and the nation. Establish the Messianic claim by performing some outstanding feat—leap from this high spot into the crowded courts below." William Manson cites a Jewish tradition concerning the revelation of King Messiah: he comes and stands upon the roof of the Holy Place—then will he announce to the Israelites and say, "Ye poor, the time of your redemption is come."[13] Malachi had prophesied the advent of the Lord in the Temple. Here is an invitation to self-manifestation, but it is more—as indicated by the quotation from the

12. A study of the principles of interpretation has revealed that Satan broke two rules in his use of Psalm 91:11-12: (1) a figurative expression must not be so understood as to bring it in conflict with unfigurative passages, and (2) an unlimited promise or statement must not be applied to cases forbidden by other teachings of Scripture.

13. William Manson, *The Gospel of Luke* (Moffatt Series, New York: Harper & Brothers, 1930), p. 38.

Tempter. It is a challenge to faith—a challenge which came regularly to the minds of the Jewish nation: "Are we God's people—shall we trust him, or involve ourselves with the life of Egypt, or of Syria? We will go our own way and trust God to extricate us from such entanglements when they get out of hand."

And yet, were these words not Messianic in import? The people craved signs—they would accept him as God's Messenger if he performed miracles. His whole mission might fail—he might miss the effecting of God's purpose if he did not condescend to the people's desires and give them a sign. H.D.A. Major has made a modern application: "A religious movement seeking to base itself on man's innate terror and wonder in the presence of the mysterium tremendum fascans, manifesting itself by the practice of miracles and magic, is not more securely based than a religious movement which seeks its justification in the satisfaction of man's economic needs. They were both sins against man's divine nature which is as essentially rational as it is moral and spiritual."[14] Man's freedom is destroyed if he is surprised into a belief by some stupendous phenomenon. The subtle approach is emphasized in the potential Achilles heel of Jesus' early decision: "Oh, you are trusting in God, are you—for your food—for everything; well, since you are God's Son, and since you trust God, why do you not evoke that same trust from your countrymen? You trust God—why do you not demonstrate it in some striking way?"

Under the guise of an appeal to filial trust lies concealed a temptation to distrust. The appeal of the tempter is two-fold: in the first instance here is the temptation to Jesus in his own consciousness of sonship; in the second instance there is the temptation to Jesus in his manifestation of Messiahship. The question is first, What sort of Son shall I be; then, What sort of Messiah shall I be—though if his Messianic consciousness is to be located at first in his

14. H. D. A. Major, T. W. Manson and C. J. Wright *The Mission and Message of Jesus* (New York: E. P. Dutton and Co., Inc., 1938), p. 28.

filial consciousness, perhaps they are the same temptation after all. We observe the omission in Matthew of a clause in the LXX statement, "to keep you in your ways."[15] Luke omits only the phrase "in your ways." Even the quotation of the Scripture in its piecemeal fashion is Satanic. The suggestion is an interesting one—that "in your ways" is omitted because the very heart of the temptation was to go "out of your ways" as Jesus faced up to it—out of the way prescribed as Son.

That which settled the matter in his own mind was the discernment that such a presumption would not prove his own faith, but actually be a temptation of God—he was about to show evidence of little faith instead of much faith. He had no right as God's Son even to expect God's protection in any course which was outside God's will—though to one of less discernment, it might appear as a short-cut to the accomplishment of that will. To move from the stage of miracle-working to meet man's deepest needs to the level of miracle-working to appeal to man's shallow desires was a total denial of faith. His principle: Spiritual ends must be attained by spiritual means, however slow and uncertain they might seem. The end does not justify the means. A statement from an interpreter of the last quarter of the nineteenth century, F. D. Maurice, is quite pertinent: "Every man hears, at some time or other, a voice whispering to him, 'Go out of the place in which you are put. Do something extraordinary. Do something wrong. See whether God will not help you—Can you not depend upon His promise that he will?' "[16] The answer of Jesus will suffice: "Thou shalt not tempt the Lord thy God."

The third temptation is more clearly relative to the Kingdom than were the other two. The basic question seems to have been: What kind of a kingdom must the Messiah establish? Shall it be a kingdom of this world—with such a kingdom's glory, power, and withal opportunities for

15. Psalm 91:11.
16. F. D. Maurice, *The Gospel of the Kingdom of Heaven* (London: Macmillan and Co., 1888), p. 57.

beneficent action? The voice at the baptism must have re-echoed: "The Lord said to me, Thou art my son. . . . Ask of me and I will give thee the nations for thine inheritance."[17] There they are—take your pick. Now this was certainly a Jewish Messianic hope. The Gentile hardly had a chance at the Messianic hope except as he came under the rule of the re-established Davidic monarchy. All the Gentiles were to flow into Mt. Zion and worship "God's choice of the Jewish nation" there! The more nearly universal interest of Luke is less adaptable to that interpretation than is Matthew. Now this idea of a universal Messianic reign was acceptable to the Jews—but to Jesus in this temptation it was not a matter of asking God for the kingdoms of the earth. It was a condescending to methods which were more evil than godly—legions of soldiers must have been included in the vision of Jesus, a rule of hatred, rebellion against Rome—these might win *a* kingdom, but not *the* kingdom. This temptation is not introduced by an "if" clause—the question of sonship is out of place here. If he is God's Son, then he certainly will not do it in this way. That does not, however, lessen the temptation. For here is a short-cut to the accomplishment of God's will. Why should there be a spirit of animosity between these two spirits? Would not an alliance work God's will much more quickly? Why should I fight the one person who can really deliver? Not even David—not even Solomon—reigned over the whole earth—by natural and supernatural means of unholy character, Jesus could quickly establish himself as far greater than Solomon.

The statement of possession by Satan in Luke is much more definite than in Matthew, "because it has been given to me and I give it to whomsoever I please." Is this plausible? Frequently men have acceded to his claim of ownership by saying, "True, the whole world lies under the sovereignty of the evil one." Many religious people think this is true, have confessed it as true and in the process have worshipped the claimant. Here is the problem: "If it is his,

17. Psalm 2:7-8.

I am sure I shall worship him; so far as I have accounted it his, I am sure I have worshipped him. I want then to know if there is one whom I can trust who declared that it was not his, who would not do him service."[18] The answer of Jesus follows. If he must depart from the idea of founding a spiritual kingdom in which God should be acknowledged, then he must serve Satan. That kingdom to which he is dedicated belongs to God, through whose good pleasure it comes. The *basileia* is not Satan's, and to worship Satan would not be to gain the *basileia* but to forfeit it.

A final statement from Deuteronomy emphasized the impossibility of such a compromise. The end—gaining the kingdom—was good, but the end did not sanctify or even justify the means. It must be admitted that nowhere is compromise with evil more common than in holy causes. A look at religious history will manifest that men of the highest ideals have been led into compromise, and have felt that a single act of evil might secure for them the highest good: "The end justifies the means." It has been the invariable experience of men that the higher the ideal, the more terrible has been the result. God's Son here rejects the Jewish idea of the earthly potentate, and thus condemns himself to rejection by his own people. Certainly one of Jesus' perception and acquaintance with the history of the Jews knew at the outset of his ministry what this choice would cost him? It did not demand omniscience to envision rejection by his own nation!

The will of God for his people had been clearly stated in Deuteronomy—his will must be voluntarily submitted to —must be simply trusted and obeyed. May a man trust the word of God to supply him with bread? May a man trust God? Dare he tempt God? Are the kingdoms of this world the devil's, or do they belong to the Lord? Which is a man to worship? These were the questions which he was to debate in the synagogues and the streets, in Galilee and in Jerusalem. God's Son was to manifest the spirit of trust, of obedience, of love, of peace, in opposition to the spirit

18. Maurice, *op. cit.*, p. 56.

of self-will, of division, of hatred. The nature of his temptation was determined by his unique vocation. Human temptations are quit varied: they are fitted to individual needs. The lower passions and appetites seem never to have assailed him. He was tempted to abuse his miraculous power, his privileged position, his supreme authority as son of God, to fulfill the popular expectations instead of his own ideal of obedience to God's will.

The imperative in Matthew, "Go away, Satan" is obeyed: "then the devil left him." The Gospel of Luke promises more for the future, "and when he had accomplished all the tempting activity, the devil departed from him for a while." Here perhaps is the clue to the future. Resumptions of the attempt appear on the surface: the constant desire of the people for healing—their following him in mass movements, the request of the people (or their leaders) for a sign, his abrupt dismissal of the disciples after the feeding of the multitude as interpreted by John,[19] his rebuke of Simon[20] after the confession at Caesarea-Philippi. The temptations must recur, for he had not given in to them at the outset of his ministry, and they came from several sources: from his own people, from his own family, from his own disciples. They continue to be characterized by their close relationship with his own mission—his Sonship.

If indeed the temptation narratives were first related to the disciples as a parable or series of parables, they confront the ministry and the church today with the necessity of a response. Such questions as these must be answered: Are we going to abuse our spiritual position for selfish desires and ambitions? Are we going our way and expect God to follow? Are we going to compromise with evil for the sake of peace? Are we going after the multitudes at the expense of God's remnant? Are we satisfied with a spiritual kingdom?

"In the roll of the book it has been written concerning me. . . . ."

19. John 6:14ff.
20. Matthew 16:21ff.

The Parables of Revelation and Judgment

BY JAMES M. BULMAN

The proclamation of the kingdom in the ministry of Jesus was an event of revelation and judgment. As expressed in the Johannine words,

> And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God.[1]

This revelation of the light is not simply a disclosure of the light itself, but is an uncovering of the true condition of those upon whom the light shines. In thus having their true condition uncovered, men are thereby judged. It is a two-sided judgment: a judgment bringing condemnation upon those revealed as evil, and a judgment bringing approval upon those revealed as good.

Nor is this simply a judgment on what had been the condition of men previous to the entrance of the light. Rather this judgment is the presentation of a new situation, involving increased responsibility and offering new and greater opportunities for either obedience or disobedience. To use Johannine language again, "If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin." It is this new situation, occasioned by the entrance of the light, that is the decisive feature of the judgment.

Although this two-sided act takes place in the here-and-now, as men are confronted by Christ, there is presaged a greater revelation and judgment yet to come. The event has a present, "realized" significance, and also a final, consummating one.

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1. John 3:19-21. Unless otherwise indicated, all Biblical quotations are from the Revised Standard Version.

It is believed that this principle furnishes the perspective for understanding the parables of Matthew 13, and the related parables found in Mark and Luke.

Matthew

It is brought out in the eleventh and twelfth chapters that acceptance and rejection of Jesus are indicative of an underlying condition of character. This is most clearly seen in 11:25 and in 12:33-35. In the former reference, Jesus declares that the unrepentance following the display of his mighty works is indicative of the pride of those rejecting him, and occasions a "hiding" of the revelation from them; whereas the acceptance of him is indicative of the character of "babes" of those receiving him, and thus occasions a "revealing" of truth to them. In the latter reference, he pronounces the obstinate unbelief of those who, upon witnessing his mighty works, charged him with alliance with Beelzebub, to be a revelation of their true character of inveterate wickedness and thus a judgment upon this character:

> Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. You brood of vipers! how can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil.

The above should be kept in mind as investigation is made of the thirteenth chapter, for it seems that the author of this gospel intended for chapter 13 to go together with the two previous chapters in constituting a single unit of teaching.[2]

In chapter 13, as Jesus no doubt is reflecting upon the

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2. The section from 11:2 through 13:53 is one of five such units found in Matthew, each ending with the equivalent formula, "And when Jesus had finished these sayings." Benjamin W. Bacon has not inappropriately described the theme of this section, "The Hiding and Revelation of the Mystery" (*Studies in Matthew* [New York: Henry Holt Company, 1930], pp. 375-396).

varied receptions which his message had received over the course of some time, he commenced to speak in parables.

(1) In the parable of the sower, the sowing activity was a judgment upon the varying types of soil, with the real condition of the soil being thereby revealed. Thus understood, there would seem to be no real reason for the displeasure shown by many modern interpreters toward the explanation given by Matthew (and by Mark and Luke):

> Hear then the parable of the sower. When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty (13:18-23).

This explanation is an unfolding of the principle of revelation and judgment. The first three types of sowing, which "constituted altogether a unified contrast to that which fell upon good ground,"[3] showed that the proclamation of the kingdom reveals and thereby judges in a condemnatory manner the true condition of those not receiving this message, while the last type shows that this proclamation reveals and thereby judges with approval those receiving the message.

Furthermore, *the very act of giving this parable constituted a pointed instance of the principle at work.* The parable was more than a commentary on a phase of Jesus'

3. Albert Schweitzer, *The Mystery of the Kingdom of God,* trans. Walter Lowrie (New York: The Macmillan Company, 1950) p. 62.

ministry. The parable itself constituted a vital part of that ministry in its character of revelation and judgment. That the parable was explained to the disciples was revealing and rewarding of their character of receptiveness:

> For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. . . . But blessed are your eyes, for they see, and your ears, for they hear (13:12, 16).

That no such explanation was given to the crowd was indicative and condemnatory of their condition of unreceptiveness:

> For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes, and hear with their ears, and understand with their heart, and turn for me to heal them (13:15).

The giving of the parable did not leave the hearers the same. It was either a stimulus for those who desired to learn or a discouragement for those indifferent. As H.D.A. Major remarks,

> There was . . . and essentially moral purpose in the use of parabolic teaching by Jesus. It differentiated between the careless and the earnest hearer. He who listened as a seeker of the truth received the truth embodied in a tale. He who brought with him neither earnestness nor intelligence received nothing at all.[4]

And the consequences for the unreceptive one were worse than Major indicates. Not only did he receive "nothing at all," but he lost what he had! (13:12). He was farther away than ever from the truth. Thus the giving of the parables was a crisis, for good or ill—according to the condition of the hearers.[5]

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4. H. D. A. Major, *The Mission and Message of Jesus* (New York: E. P. Dutton and Co., 1938), p. 70.

5. As stated by A. T. Robertson (*Word Pictures in the New Testament*, Vol. I [Nashville: Broadman Press, 1930], pp. 285-286), "The parables are thus a condemnation on the wilfully blind and hostile, while a guide and blessing to the enlightened."

The Gospels' statement that the parables were intended to have a hardening effect has proved to be a varitable *skandalon* to the modern reader.[6] But such is an inseparable part of the principle of revelation and judgment. Unresponsiveness to the light means that the condition of unresponsiveness is augmented; there is but greater darkness.

Since this disclosure of the message of the kingdom develops, for good or bad, the condition of those confronted, the ones listening were summoned to be sure that they were responding rightly: "He who has ears, let him hear" (13:9). (*Cf.* Mark 4:24-25, "Take heed what you hear; the measure you give will be the measure you get, and still more will be given you. For to him who has will more be given;

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6. It is sought to evade the force of the Gospels' own announced purpose of giving the parables by pointing out that Jesus' parables often had an argumentative purpose, which necessitated that their meaning would be understood. While this is certainly true of many parables (*e.g.*, "What man of you, having a hundred sheep . . ."), this is not to say that such in every case was their purpose. It is also urged that parables were commonly used in Rabbinic teaching. But this is not to say that each and every parable was thereby perspicuous; for the Hebrew *mashal,* as Otto Piper says, "is commonly used to test the sagacity of the hearer. It conceals and reveals at the same time" ("The Mystery of the Kingdom of God," *Interpretation*, April, 1947, p. 195). Furthermore, it must be remembered that the reception of Jesus' parables involved much more than a mere intellectual exercise of figuring out the intended comparison, but necessitated a spiritual response—which was what was really lacking in the multitudes. Vincent Taylor states: "The parables were meant to stimulate thought, to provoke reflection, and to lead men to a decision." "It is possible that Jesus was impressed by the similarity between the results of His ministry and the experience of Isaiah, and that He made use of the ironic words of Isa. vi. 9f. . . . after the failure of the Mission of the Twelve and His own fruitless activity in Chorazin, Bethsaida, and Capernaum. . . . To the disciples it had been given to know the secret of the Kingdom, but to those without everything happened in riddles! Familiar as He was with the Semitic telic idiom in Isa. vi. 10, there is no reason why He should not have used it Himself, since it was the will of the Father to hide the revelation from the wise and prudent and reveal it unto babes" (*The Gospel According to Mark* [London: Macmillan and Co., 1953], pp. 250, 258).

and from him who was not, even what he has will be taken away." *Cf.* Luke 8:18).[7]

The parable of the sower, therefore, was a picture of the principle of revelation and judgment which was at work in the ministry of Jesus, and very pointedly at work in the very act of giving this parable. Also, this principle was taught and was operative in the giving of the other parables on this occasion (*Cf.* Mark 4:13, "Do you not understand this parable? How then will you understand all the parables?").

(2) The process thus at work comes to its climax only at the end of the world. It is this aspect of the principle that is brought out in the parable of the tares. There is a certain suspension in the revealing-judging work, which must wait "until the harvest" (13:30), or the end, to be completed (13:40-43).

The parables of the mustard seed and of the leaven also deal with the further developing of this process that is at work, although these parables do not deal with this in an explicitly eschatological manner.

The true nature of the tiny mustard seed is surprisingly disclosed when it becomes a tree. The point of the illustration is not so much, as is commonly presented, in the growth that takes place, but rather in what is revealed at the end of the process of growth. The point is in the conspicuousness with which the tree stands out in contrast to the in-

7. There is found in certain maxims of the Rabbis a somewhat similar thought, though the decisiveness of the kingdom-message gives to Jesus' teaching on this principle a quite-different note of urgency. For the teachings of the Rabbis, the following citations given by C. G. Montefiore may be noted: "He who does not increase his knowledge decreases it;" "If a man hearkens to one commandment, they (= God) cause him to hearken to many commandments; if a man forgets one commandment, they cause him to forget many commandments;" "If a man desires to hearken at once, they cause him to hearken even subsequently; if a man forgets at once, they cause him to forget subsequently;" "If you have heard, you will continue to hear; if you have not heard, you will not hear (subsequently). If you have heard the old, you will also hear the new; if you have turned your heart away, you will hear no more" (*Rabbinic Literature and Gospel Teachings* [London: Macmillan and Co., 1930], pp. 252-253).

conspicuousness of the seed. As is illustrated by this resulting conspicuousness, the true condition of things will at length be brought to a full and surprising disclosure.

The fruition of evil in this revealing-judging process is suggested by the illustration of the leaven. It is commonly thought that there is here a departure from the customary biblical usage of leaven as a symbol of evil; but it hardly seems necessary to find such a departure here. However, the real point is not the growth of evil (and much less of the good) but rather the manifestation of the evil. The decisive thing is that while the woman "hid" (13:33) the leaven in the meal, this hiddenness had its termination (hidden "until") in the completion of the leavening process, when the quality of the bread as leavened bread is thereby evidenced. This should be compared with what is stated in the Markan explanation of the giving of the parable of the sower: "For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light" (Mark 4:22). With this, also, should be compared the reference to leaven in the twelfth chapter of Luke:

> Beware of the leaven of the Pharisees, which is hypocrisy. [For][8] nothing is covered up that will not be revealed, or hidden that will not be known. Whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed upon the housetops (Luke 12:1b-3).

The evil of hypocrisy, though hidden at first, as the leaven in the meal, will at length be made manifest, as will the fact of the presence of leaven in the rising of the bread.

(3) Taking the next three parables (13:44-50) as relating to the one theme which is the same for the whole series, the explanation attached to the parable of the dragnet is explanatory of the whole. As bad fish were dis-

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8. The connection between leaven and the revealing of hidden things is clearer in the King James Version and in the American Standard Version, which give force to the Greek word *de;* the former rendering it "for" and the latter "but."

covered and disposed of, so the final judgment will reveal the nature of evil as distinguished from goodness, and will thereby bring about corresponding judgment upon both the good and the bad—judgment of condemnation upon the bad and judgment of approval upon the good. As C. H. Dodd says,

> The kingdom of God, in process of realization in and through that ministry, is like the work of fishing with a drag-net, for the appeal is made to all indiscriminately, and yet in the nature of things it is selective; and, let us recall, this selection *is* the divine judgment, though men pass it upon themselves by their ultimate attitude to the appeal.[9]

And it may be added that this divine judgment is inseparably connected with a work of divine revelation. And this does not (contrary to Dodd) exclude a final consummation when this judging-revealing activity is brought to its culmination. This same principle is seen in the parables of the treasure and of the pearl (though here without the eschatological setting). The good in its true light is revealed and thereby approved, like the treasure and the pearl receiving their true assessment.

(4) Following the giving of these parables, the disciples of Jesus respond affirmatively to his question as to whether they have understood this teaching. The fact that they have understood ("therefore") means that they, as Christian scribes, resemble the householder "who brings out of his treasure what is new and what is old" (13:52). Perhaps the key to this illustration is to be found in what was said in the previous chapter in the context speaking of the tree as known by its fruit: "The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil" (12:35). The bringing forth of treasure is the exhibition of character. The fact that the disciples understood Jesus' teaching was an exhibition of their true condition; this response on their part could be compared to a householder displaying his good wares. But

9. C. H. Dodd, *The Parables of the Kingdom* (London: Nisbet and Co., 1936), p. 189.

it was an exhibition of good treasures *new* and *old*. Illustrating the fact that "to him who has will more be given, and he will have abundance" (13:12), their response to Jesus' teaching revealed their condition previous to their encounter with this parabolic teaching and their better condition subsequent to it. The true disciple of Jesus reveals by his successive stages of growth that he is one who "has" and to whom "more" will be given.

Mark

In chapter 4, as part of the explanation of the parable of the sower, Jesus says to the disciples:

> Is a lamp brought in to be put under a bushel, or under a bed, and not on a stand? For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light. If any man has ears to hear, let him hear. . . . Take heed what you hear; the measure you give will be the measure you get, and still more will be given you. For to him who has will more be given; and from him who has not, even what he has will be taken away (4:21-25).

It is to be noted that this passage is really *a part of the explanation of the parable of the sower* (which explanation covers 4:10-25). It asserts, in language involving a thought-form different from the rest of the explanation, the meaning of the parable of the sower, and thereby the meaning of all these parables ("Do you not understand this parable? How then will you understand all the parables?"—4:13). The kingdom, as exhibited in his ministry, was a light revealing the true condition of things. Therefore, the disciples are exhorted to be sure that their condition of heart is such as will eventuate in the right response to the kingdom-message. Furthermore, it was the nature of the kingdom to develop, either for good or bad, this condition; thus the disciples are faced with all the more urgency of responding rightly.

All of this is quite consistent with the enunciation of the

"secret"[10] of verse 11 ("To you has been given the secret of the kingdom of God, but for those outside everything is in parables. . . ."), and there is no need to regard the figure of the lamp as a corrective of the mention of the "secret" with its possibility of misunderstanding on the part of the reader. What is said to be "made manifest" in the statement about the lamp is no mere item of information, but rather the condition of men's characters. Taken in this way, it seems that, contrary to C. H. Dodd,[11] Mark certainly does understand the illustration of the lamp. Because the message of the kingdom brings to light the hidden things and thus administers judgment, and because the response to this message will be such as to cause the one responding to be either better or worse,—men are cautioned to be sure that their attitude is one which will issue in the right response. They are cautioned: "Take heed what you hear"! (Luke makes the application even more clear, saying, "Take heed *then* [*oun*] *how* you hear," just after giving the illustration of the lamp.)

This revealing-judging activity of the kingdom may not be at once evident; but with the proclamation of the kingdom, this principle is set at work and with automatic certainty will be brought to completion.[12] Like the man who has planted seed and then goes about his other affairs in virtual unconcern over the process set in operation (4:26-27a), so the revealing-judging work may seem to be held

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10. The secret is not just the explanation of the parables—though this is at least involved—but the purpose of God as disclosed in the ministry of Christ (cf. Matthew 13:17). That the secret was given to them meant that they had accepted the kingdom's demands of repentance and were coming to participate in its blessings (cf. Piper, *op. cit.*, for valuable discussion on this point, though from a different viewpoint in some respects).

11. Dodd, *op. cit.*, p. 145: "It is evident that in the primitive tradition the parable came down without any express application. Each evangelist did his best with it, but none of the suggested applications seems entirely satisfactory."

12. John Bright, *The Kingdom of God* (New York: Abingdon-Cokesbury Press, 1953), p. 218, comments in reference to Mark 4:26-29, "If you sow a field with seed, you have set in motion forces which one day will inevitably produce the harvest."

in abeyance. But all the while the principle is at work (4:27b-28), and eventually it will come to its conclusion (4:29). The full work of revelation and judgment (pictured by the harvest with the immediate putting forth of the sickle upon the ripened grain) seems held back (as the farmer must wait upon the earth of itself to bring forth the successive stages which will issue in conditions suitable for the harvest), but this will finally have its complete operation. The present ministry of the kingdom is connected unavoidably with an eschatological consummation—as certainly as is the planting with the harvest. When things reach their full fruition, then the revealing-judging activity is brought to its climax.

Luke

In his presentation of the parabolic discourse, Luke confines himself to the parable of the sower; and, in common with Mark, he gives as part of the explanation the reference to the lamp and the accompanying encouragement for the disciples to be sure that they make the right response to his teaching (8:16-18).

In the thirteenth chapter are given the parables of the mustard seed and of the leaven. By taking the episode of the healing of the woman (13:10-17) as parenthetic and thus seeking a connection for these parables with the previous discourse (13:1-9), there is seen an interesting relation to the principle of revelation and judgment. In the previous teaching, condemnation is declared to await those who refuse to repent (13:1-5), and this is illustrated by a parable of the vineyard—in which it is brought out that upon the full revelation of the true condition of the tree following its extended probation, judgment will commence (13:6-9). Then, after the parenthesis of the healing of the woman, this theme would be resumed: both the parables of the mustard seed and of the leaven teaching that in Jesus' kingdom-ministry there is a principle set in operation which will eventuate in a great revelation and judgment.

Conclusion

The attempt has herein been made to interpret all the parables in Matthew 13 and the related parables in Mark and Luke as being variations of the same theme,[13] which has been termed the principle of "revelation and judgment." Furthermore, the attempt has been made to show that these parables not only teach this principle, but are themselves a most signal instance of this principle in operation.

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13. To have but one message behind several symbols is common in the Bible. It goes back to Joseph's taking the two dreams of Pharaoh as giving the same message (Genesis 41:25); it receives perhaps its classic expression in Jesus' three stories on the lost sheep, lost coin, and lost boy (Luke 15), each of which teaching that there should be rejoicing upon the recovery of that which is lost.

The Relation of Eschatology to the Son of Man and the Kingdom of God

BY MICHAEL ZALAMPIS

Probably the most difficult and challenging problem in New Testament research today is the relationship between eschatology and the concepts of the "Kingdom of God" and the "Son of Man." Because these conceptions are so prominent in the New Testament, when the principle of eschatology was introduced into Biblical research, it was axiomatic that an eschatological interpretation of them should have been attempted. This effort saw its greatest success in the work of Albert Schweitzer. It was especially in an endeavor to correct the excesses and exaggerations of the thorough-going interpretation begun by him that New Testament scholars were brought face to face with the necessity of searching for the true Biblical view of the Kingdom of God. If it is true that the last century sought the "historical" Jesus, it is equally true that this century thus far has sought the Biblical meaning of the Kingdom of God.

It might be well to recall some of the uses to which Jesus put the concepts of the Kingdom of God and the Son of man according to the Synoptic gospels. To Jesus, the idea of the Kingdom represented the hope and inspiration which must lie behind all action. It was through the proclamation of the advent of the Kingdom that Jesus called men to immediate repentance and awareness of their relationship to God. Hence, the Kingdom of God lay at the very heart of his mission of calling men into a Father-son relationship with God. Again, the Kingdom was an ever-present comfort and support in the face of adversity. One finds this attitude expressed most aptly in the Beatitudes. The poor and oppressed are pronounced "blessed" in view of their status and participation in the Kingdom. Moreover, it was the Kingdom which represented the moral code by which men were to measure their standards. Indeed, it was the greatest

of all values. It was the reward upon which men were to set their entire being. Only by placing themselves under the reign and rule of God could men obtain the fulfillment of their life.

"The Son of Man" is the other expression found constantly upon the lips of Jesus in the Synoptics. It appears to have been a self-designation chosen by Jesus to represent the various aspects of his mission and character in the midst of a hostile situation. It served him as a term by which he could combine his concept of a heavenly, exalted Messiah who was to appear on the clouds of glory with that of the lowly figure entering Jerusalem on the back of a colt. Again, through its use he indicated his power to exercise authority upon the earth. Yet, the same one who exercised authority was also to suffer and die at the hands of his enemies. This suffering and death was to constitute a "ransom for many." Finally, Jesus spoke as though he believed that at some future date the Son of Man would appear on clouds of honor and glory to bring a consummation to history.

One might make a generalization here and say that if the concept "Kingdom of God" contains the heart of the teaching of Jesus, the term "Son of Man" furnishes the key to the person and work of Jesus. Certainly it may be said that an understanding and determination as to the meaning of these terms carry with them an understanding and determination as to the character and mission of Jesus Christ as he himself conceived them.

Yet, as Sharman has pointed out, "The Son of Man has no kingdom and the Kingdom of God has no Son of Man."[1] Or again, "They create the impression of two foci that do not belong to the same ellipse."[2] If this is true, then one is astonished to find that there is no real or lasting connection between the two conceptions often used by Jesus. Sharman points to two lone verses in Matthew in which the phrases are joined. They are joined in no other passages in the

1. Henry Burton Sharman, *Son of Man and Kingdom of God* (New York: Harper and Bros. Publishers, 1943), p. 89.
2. *Ibid.*

Synoptic records. The passages under discussion are Matthew 16:28, Mark 9:1, Luke 9:28 and Matthew 13:41. These verses are reproduced here in order that the above point may be fully brought out.

> Mark: Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power.
> Luke: But I tell you truly, there are some standing here who will not taste of death before they see the Kingdom of God.
> Matthew: Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom.

It will be noticed that in these passages there is close verbal agreement until the last and final clause is reached. While Mark chooses to end the passage with a description of the Kingdom "coming with power," Luke chooses to omit such a description. Neither of them makes any attempt to designate the Kingdom as that belonging to the Son of Man. On the contrary, it is Matthew alone who suggests that the Kingdom is that of the Son of Man. It is evident that Matthew has interpolated this concept into his basic source.

> Matthew 13:41 reads:
> The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and evildoers. . . .

There is no parallel to this statement to be found anywhere else in the Synoptic gospels. Thus, it may be assigned to the special source which New Testament research has come to designate as "M."

In both of the above passages from Matthew, the author of that gospel demonstrates his apocalyptic tendencies. The author not only believed that Jesus was to be identified with the exalted Son of Man found in Enoch and Daniel, but also that Jesus would return in the near future ushering in an expected apocalyptic era. Hence, his apocalyptic beliefs led him to introduce the title "Son of Man" where it was not found in the Markan and Lukan parallels. The second

passage especially illustrates the common apocalyptic attitude toward those who fail to enter the Kingdom. Since it is Matthew and Matthew alone who connects the two terms, one must take into account his apocalyptic qualities in any attempt to interpret the Synoptic use of these passages. It is only in a demonstrated apocalyptic mind that the Son of Man and the Kingdom of God are connected.

Yet, it may be objected that although there is no definite or lasting connection made between the two phrases in the Synoptic text taken as a whole, there yet might remain a certain connection in thought. Attention could be directed to Matthew 25:31-34 as an example of such a connection in thought:

> When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'. . . .

An examination of this passage, however, reveals that the Son of Man is said to "come in his glory," a term which one cannot approximate with the Kingdom. Then too, the Kingdom is not said to be that of the Son or the Father though the logical connection is to be made with the Kingdom of God and not the Son of Man. This is also a passage peculiar to Matthew and his special source. As in the previous cases, there is no parallel to be found for it in the other sources.

It would seem therefore, that nowhere in the Synoptic gospels does Jesus make the manifestation of the Kingdom of God dependent on the coming of the Son of Man except in passages with a definite apocalptic bias peculiar to source Matthew. Elsewhere, the Kingdom is a present reality that men may enter and possess. Its power is manifested in such a way that even demons are cast out by its very presence. It

is in this connection that one may set the miracles of Jesus in their proper light. They are the signs of the Kingdom of God in action. It is the power of God that expels the demons. The Kingdom is the divine redeeming activity of God in action to defeat evil. In Luke 17:22, Jesus pronounces the Kingdom as present among or even within men. That is a statement no apocalyptist could have written. Out of some twenty references to the Kingdom of God in the basic sources Mark and Q, some eighteen explicitly state that the Kingdom is present. There are no verses which speak so assuredly of the Kingdom as a future manifestation. To speak of a "consummation of the Kingdom" in the light of this material is to pronounce a contradition in terms.

On the other hand, if Jesus regards the Kingdom as a present reality, in some measure he conceives of the Son of Man as both a present and future term. Some thirteen times without duplications, the Synoptics refer to the "coming" of the Son of Man. The Son of Man, in these futuristic passages, is to appear in the glory of the Father (Mt. 16:27, Mk. 8:38), as a flash of lightning Mt. 24:27, Lk. 17:24, Q), with the clouds of heaven (Mk. 14:62, Mt. 26:64, Lk. 23:69), and accompanied by angels Mt. 25:31), and exercising the prerogatives of a judge (Mt. 16:27, Mk. 8:38). Further, and this is extremely important, a reading of the eschatological passages in the Synoptics would seem to indicate that it is only of the phrase "Son of Man" that Jesus predicates any eschatological, apocalyptic occurrences. If this be so, it immediately cuts the Gordian knot which has bound New Testament research for so long.

Even T. W. Manson, who has made a real contribution to the conception of the kingdom as a present factor in the life of men, has felt the need to speak of a future "consummation" of the Kingdom. C. H. Dodd, with his complete insistence on the present reality of the Kingdom has been compelled to relegate eschatology to a role in which it no longer appears as true eschatology. The extreme eschatological exponents have been forced to deny that Jesus viewed the Kingdom from any but an apocalyptic point of view.

Perhaps the task which presents itself to New Testament research today is to move the study of the Kingdom of God forward without any thought of dependence upon the Son of Man. New Testament study should attempt to reach the Biblical view of the *Parousia* of the Son of Man without linking it with the Kingdom. One might quote T. W. Manson here from another connection:

> For theology to-day there is no possible line of retreat, and the only way of safety is to go forward in the face of dangers, in the faith that the truth as it is in Jesus will disclose itself like all other truth to patient enquiry and religious insight.[3]

3. T. W. Manson, *The Teaching of Jesus*, (New York: Cambridge Univ. Press, 1935), p. 5.

The Redemptive Sovereignty of Jesus Christ

BY N. BURNETT MAGRUDER

In one sense, this may be regarded as a devotional postscript to the main theme with which we were concerned in a thesis several years ago: namely, the redemptive sovereignty of Jesus Christ as the governing principle in the Church (where He is known, loved and obeyed) and in the world (where He is not known, loved or obeyed). Or to put it more simply, it is an attempt to set forth the two-fold kingly office of the Son of God—His reign over the Church and His reign over the world. Robert Murray McCheyne has pointed us toward our task when he said we must contend for the two-fold kingship of our Lord Jesus Christ over the nations and over the Church.[1]

However, there is a much more practical and compelling reason for thinking again of the sovereign rule of Christ—a compulsion which arises out of the ongoing needs of the church. This is the gap and disparity which tends to arise between the Christ of common experience and common theology and the true Christ, "chosen of God," in Divine revelation. Undoubtedly there is a growing sense of uneasiness among us that we are living in a time in which popular theology is a corruption of the evangelical faith rather than an accurate declaration of the historic faith of the Gospel. Our salvation and our spiritual health depend entirely on the degree of identity and correspondence between the Christ of our experience and the Christ of the Bible. Whenever this deviation becomes increasingly manifest, we can be certain the soul is in serious danger. No promises have been made to us outside of Christ. Life is found only in the true Christ—the eternal Son of God—manifest in the flesh.

> "He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

True faith and saving faith is in seeing the Son as He is set

1. *Memoirs of McCheyne*, p. 442.

forth in the Gospel and no one can see the Son except through the power of the Holy Spirit and the act of Divine revelation. It is as the Apostle Paul put it, by the good pleasure of the Father: "When it pleased God . . . to reveal His Son in me" (Galatians 1:15, 16).

Our concern, therefore, in this brief message is to set forth the Biblical principle of the sovereignty of Christ and then to consider some deviations and dangers in departure from this principle. First, then, let us see how Christ is set forth in the Scriptures. Our thoughts and attitudes about Christ must proceed from the thoughts and attitudes of the Heavenly Father concerning His Son. Consider for a moment these declarations in the Gospel of John.

> "The Father loves the Son, and has given all things into His hand" (John 3:35).

This is definite and unambiguous. Nothing concerning man is outside the scope of Christ's authority and power.

Furthermore, the very qualities of the Godhead—the prerogatives of Deity—are given unto Christ. "For as the Father has life in Himself, so hath He given the Son to have life in Himself" (John 5:26). The power to give life is the seal and the sign of Christ's activity over and through the human race. Also, the application of this life-giving power is in a manner and method which works the sole glory of God. "For as the Father raises up the dead and quickens (makes alive) them, even so the Son quickens whom He will" (John 5:21). When the Scriptures declare that Christ speaks the words of God, we are to understand that he speaks in such a way as to work the works of God. He gives life of Himself, autonomously, and He gives it according to His will and purpose by the authority of His Father. Jesus said, "I do always those things that please Him" (John 8:29).

This authority of Christ is not exercised arbitrarily, merely for the sake of power itself, but rather for the purposes of redemption. His authority is given to Him as THE REDEEMER. In John 17:2, the intimacy of the prayer of the Son of God reveals to us a two-fold grant of authority.

> "As Thou hast given Him authority over all flesh, that He should give eternal life to as many as Thou has given to Him."

First of all He speaks as a Redeemer—as the Mediator. He is accepted before His Father as the one and only Lord of all men. The rule of the human race is His Divine prerogative. Furthermore, He rules over "all flesh" in such a way as to glorify the Father by calling and saving a people.

"Thou shalt call His name JESUS, for He shall save HIS PEOPLE from their sins" (Matthew 1:21). The rule of Christ in history is to bring a people unto God and it was to attain this glorious end that Christ suffered for sins, "the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh, but made alive in the spirit" (I Peter 3:18).

The work of Christ in redemption is, therefore, the explanation of all history and specifically, the spring and fountain of the history of the Church. No one has understood this more clearly than Jonathan Edwards. In his classic study, *The History of the Work of Redemption*, Edwards shows how all history is gathered up in the mediatorial work of the Son of God. The Redeemer Who stood engaged from all eternity to be man's mediator, undertook His glorious office and began to exercise it when man fell and sin entered the world.

> As soon as man fell, Christ the eternal Son of God clothed himself with the mediatorial character, and therein presented himself before the Father. He immediately stepped in between a holy, infinite offended Majesty, and offending mankind; and was accepted in his interposition; and so wrath was prevented from going forth in the full execution of that amazing curse that man had brought on himself. It is manifest that Christ began to exercise the office of mediator between God and man as soon as ever man fell, because mercy began to be exercised towards man immediately.[2]

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2. *Works of President Edwards* (Worchester Edition, reprint), Vol. I, pp. 306-7.

Edwards then goes to develop elaborate design of God's glorious work by describing history under three heads: the preparation for redemption (before the Incarnation); the purchase of redemption (the Incarnation) and the application of redemption (accomplishing the effects of Christ's work from the Resurrection to the end of the world when the last soul shall have been gathered into the Body of Christ).

In Edwards' own words, "then will come the time when all the elect shall be gathered in. That work of conversion which has been carried on from the beginning of the church after the fall through all those ages shall be carried on no more. . . . In this respect the work of redemption will now be finished . . . the end for which the means of grace have been instituted shall be obtained."[3]

This line of Christ's redemptive action has been the main line of Christian history and especially of Baptist history. Charles Haddon Spurgeon was referring to this understanding of redemptive sovereignty when he was once asked what gospel he was preaching. He answered as follows:

> I am not contradicting the testimony of the forefathers who are now with God. The doctrine which I preach is that of the Puritans; it is the doctrine of Calvin, the doctrine of Augustine, the doctrine of Paul, the doctrine of the Holy Ghost![4]

And furthermore, the history of Baptists in England and America—at least to the time of the twentieth century—strongly accents the judgment of Spurgeon. The dynamic sovereignty of Christ as expressed in the London Confession of Faith and the Philadelphia Confession is openly and clearly set forth as the prevailing principle in Baptist life and thought.

We may sum up the whole matter by saying that Christ so rules in every generation as to make effectual "the eter-

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3. *Ibid.*, p. 497.
4. Richard E. Day, *Shadow of the Broad Brim*, p. 23.

nal purpose" of God which is the grand theme of Paul's Epistle to the Ephesians (3:9-11).

In II Corinthians 4:7, the Apostle tells how "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Would it not be true to say that most of the deviations and troubles in Christian history take place when we exalt the "earthen vessel" instead of God? This is the besetting sin of institutionalism, the prevailing tendency of man to identify the personal glory of Christ with the fleshly character of human activity and achievement. Or to put it another way, the institutions which have been produced by the dynamic of the evangelical faith gradually come to make the Gospel the servant of the institution. When this process has come to fruition, the end-result is tragic and appalling—the process of institutional idolatry produces another Christ—another Gospel—another Bible—another Church—another faith.

It is too much to say that no major Christian body has been free from the enervating influence of this corruption? Certainly it is spread on the pages of Church history. We can see it clearly in movements within the Catholic and Protestant Churches. How does it stand with the Baptist movement?

In the first place, we may observe that only in the modern period has the Baptist movement been sufficiently strong and successful so as to carry the massive weight of organizational power. For us it is a relatively new phenomenon. For the first time we are confronted with the age-old problem of bringing the corporate structure of institutional power into obedience to the will and purpose of Christ. Of course, the easiest escape from this responsibility is to assume that the voice of the Church is *per se* the voice of Christ. To do so, however, is *per se* the very corruption of which we speak.

It is also true that this process at any given time is so gradual and imperceptible as to escape our attention if we have no strong "sense of history." The medieval Church did not develop overnight; it was the outcome of a long period

of historical development. Similarly, seeds of institutional rigidity and decay put forth their fruit quietly and yet almost irresistibly.

At this point it may be helpful to cite two well-documented historical references which have relevance for an analysis of Southern Baptist institutional developments. In a little booklet, *The Southern Baptist Convention: A Study in the Development of Ecclesiology,*[5] Dr. William W. Barnes has enumerated several tendencies which promote and enhance an ecclesiastical consciousness and a centralized collectivism. For example, he mentions the influence of collectivist ideas in government and business, the institutional progress of State conventions, the movement toward church representation rather than participation by individuals, and the multiplication of large-scale promotional activity. In another work, *A Historical Study of the Educational Agencies of the Southern Baptist Convention,* 1845-1945,[6] Dr. Judith Brigham shows "a distinct difference in the general character of the two main periods of development" from 1845 to 1945. For the first fifty years, the movement was motivated by a high degree of personal initiative in the arena of the local congregation and in the development of evangelical enterprises. On the other hand, in the second fifty years, we have seen the emergence of an "institutionalized program increasingly mechanized." The initiative has come to lie more and more with the total Convention-wide institutional program in which the churches and individuals find their place.

The obvious danger is, of course, that we should become the servants of this process—that we should exalt "the earthen vessel" instead of seeking the glory of the only God (John 5:44). Such a change of spiritual focus can bring most serious results in the whole range of evangelical life and witness.

Let us consider for a moment some possible consequences. There is the danger of institutional evangelism.

5. Pp. 51-62, *passim.*
6. Pp. 135-6.

By this means, stress is put on organizational additions. The real impetus is not justification solely by grace through faith but rather by perfunctory acknowledgement of an institutional Christ. The common phrase, "accepting Jesus as a personal Saviour" falls far short of expressing the Biblical doctrine of justification by faith. It is really an un-Biblical phrase. The great word about Christ was this: "He receives sinners and eats with them." The Apostle's expression was simply this: "I obtained mercy." In Romans 15:7, Paul enjoins us, "Wherefore receive ye one another, as Christ also received us to the glory of God." In the long run, an institutional evangelism caters to the motive of self-interest and self-love and inevitably ends in salvation by merit and by works. We are today facing the anomalous situation in which many thousands of Baptists have been led to "salvation" and yet have never recognized the authority and Lordship of Jesus Christ. In other words, they have not been called and received by Him and, therefore, do not know God.

In terms of the life of the Church, a program which puts the premium on "getting people to do things" means the increasing impoverishment of the soul. To paraphrase Churchill's words, "never have so many been asked to do so much with so little." The institution thereby does not transform the life, it simply increases the fatigue and exhaustion which the soul has already encountered at the hands of the world. It becomes an extension of the reign of sin and death. It is only a sense of the free mercy of God and the calling of grace which can produce a pastoral discipline for the healing of souls.

Furthermore, the institutional process tends to call forth an educational system which operates within the assumptions of a system of power. In such a process, the goal of Christian education and theological education is to prepare to meet the needs of the institution rather than exercise a ministry based upon the intercession of the Redeemer.

Finally, we may take note that a self-serving ecclesiastical system deprives the entire society of the principle of

Divine providence on which its health and its ultimate survival depends. Insofar as the human race survives solely because of the grace of the Mediator so does any given society and nation endure solely for the evidence of the Redeemer's glory in its midst. Whenever that glory departs, the last hope of salvation has been taken away.

It now remains to consider the manner in which we may maintain and recover (if need be) the efficacy of the redemptive sovereignty of Christ in our midst. One of the great Puritan writers, John Owen once made this statement regarding the process of spiritual renewal: "A steady view of the glory of Christ, in His person, grace, and office through faith—or a constant, lively exercise of faith on Him, according as He is revealed in the Scripture—is the only effectual way to obtain a revival from under our spiritual decays, and such supplies of grace as shall make us flourishing and fruitful even in old age."[7] Christ Himself is the spring of life in our soul and the fountain of life for His Church. Our need is, therefore, to recover the sense of His grace.

Next, it is imperative that we assert in the sight of angels and men His kingly office in this world. When Christ appeared before Pilate, He said, "Thou couldest have no power at all against Me, except it were given thee from above" (John 19:11). The nations of this world have been given to Christ as His inheritance by the God Who has the power to give. Let us, therefore, address the world in these terms. Christ is exalted now. He is at the Father's right hand with the Majesty on high and He now reigns in grace as He shall reign in glory hereafter.

The Church of the Living Christ is always a servant of its Lord. It is strong at the time it is most aware of its dependence on the grace of God. Pascal once said the two main words in Christianity are "misery" and "mercy." The misery of man and the mercy of God are the twin pillars of our faith. When the Holy Spirit is bringing us to find the mercy of Christ, He impresses us with the due sense of our

7. *The Glory of Christ*, p. 279.

sin and misery. This is the theme of the evangelical hymn-writers. It would be good if our spiritual apprehensions corresponded with the theology of our hymns. For as Paul said, "It is not of him that willeth, nor of him that runneth but of God that showeth mercy" (Romans 9:16).

It is our privilege also that evangelism should proceed along evangelical lines, in a manner in which the outcome is directed by Christ's effectual operation. Such a pattern is set forth in the latter portion of the fourteenth chapter of Luke. "Go quickly into the streets and lanes of the city and bring in hither the poor, and maimed, and the halt, and the blind." The Master has His people in every generation. "Compel them to come in that My house may be filled. For I say unto you that none of those men who were bidden shall taste of my supper." The same assurance will be extended to us as it was to Paul when the Lord said to him, "I have much people in this city" (Acts 18:10). This is the only real motive for evangelism.

It may also be part of our ministry to proclaim judgment and to see judgment visited on our generation. It may be that we have spent not only the interest but also the capital of our heritage and now there is no intercessory power in our own faith. If such a time should come upon us, then may we be able to say in these words of McCheyne:

> If our church is to fall under the iron foot of despotism, God grant that it may fall reformed and purified; pure in its doctrine, government, discipline, and worship; scriptural in its spirit; missionary in its aim, and holy in its practice; a truly golden candlestick; a pleasant vine. If the daughter of Zion must be made a widow, and sit desolate on the ground, grant her latest cry may be that of her once suffering, now exalted Head: 'Father, forgive them, for they know not what they do.'[8]

For we know that it was the spirit of Christ "that He pleased not Himself but the reproaches of them that reproached thee fell on me" (Romans 15:3). Jesus Christ, the Apostle and High Priest of our profession was faithful to the Father Who appointed Him. Even so it is for us to be faithful to the Christ Who has appointed us.

Baptists in "The Great Century"

BY C. HOWARD HOPKINS

In this lecture we shall witness the making of a major American denomination, for in the nineteenth century the Baptists grew to maturity and to numerical primacy among Protestants. This was an integral part of what historians have often called the greatest achievement of the American people, the conquest of this continent. Consider the meaning of that statement: When the Pilgrim Father landed at Plymouth Rock a frightened squirrel might have fled westward from tree to tree without ever touching the earth, all the way to western Nebraska—had he been able to negotiate the Mississippi—so vast and thick was the primeval forest. In much less than a century the tremendous area from the Alleghenies to the great plains was filled with people, farms, towns, cities, and a civilization—the Christian civilization of western Europe and America.

In our ignorance most of us suppose that the close of the Revolutionary epoch found the United States a God-fearing country of devout Christians, organizing for the attack on the West, crowding plenteous churches on Sundays, and filling the air with praise to God for the happy outcome of the war and the establishment of the new nation. Nothing could be farther from the truth. Instead, disillusion, materialism, and religious decline were everywhere apparent. The strength of the great revivals had been spent and no new outburst had yet manifested itself. Deism or infidelity was rampant, having been brought to the rank and file of the people by the French troops that came to help win the war. Tom Paine's pamphlet the *Age of Reason* was a best-seller, and Ethan Allen, the hero of Ticonderoga, exclaimed, "I am no Christian." It was said that at Yale in 1785 there were only three professing Christians in the student body. In many communions church life was stagant. The population of the country was about four million, of which the church membership may have been as little as five per cent. Hence the challenge to the American church-

es at the opening of the nineteenth century. The ever-growing proportion of church adherents since the first census of 1790 is its own evidence of the way in which they met the demand.

The Churches Accept the Challenge

The first step taken by most religious groups was the creation of national organizations. Both chronologically and potentially the Methodists were first, bringing forth their national body in 1784. By 1789 Presbyterians and Episcopalians had established their national organizations. Congregationalists, however, consistently refused to organize, holding steadfastly to their tradition of the autonomy of the local church. Likewise congregational in government, the Baptists also refused to organize nationally, although the struggle for religious liberty had given them somewhat of a national consciousness.

Following the Frontier

I am not a subscriber to the so-called "frontier thesis" that has been the vogue until recently in interpreting the life of the great American churches as having been profoundly molded by the ever-moving raw edge of culture as it progressed westward. Of course, the churches adapted their methods because of the nature of the people and the society with which they were dealing, but most of the characteristic features of the period we are now to examine had been initiated earlier and elsewhere. Furthermore, most of America had already been a similar frontier at some earlier phase of the development of the past two hundred years, during most of which it was Europe's frontier. The fact that conditions in the first half of the nineteenth century were such as to evoke from the ever-inventive genius of Christianity several great new denominations was less the result of frontier conditions than it was the expression of an inner spiritual genius on a magnificent scale, putting to work the methodology learned in an earlier time and warming now all the people of the Great Valley by the fires that had lain dormant since the Great Awakening.

The pivotal date for the turning westward of restless colonials was 1763, when upon the close of the French and Indian War, the worst menace of the West—the hostile Indian, spurred to anti-English violence by the French—was largely reduced. All during the Revolution a steady stream of migrants poured through the great westward pathways: the Mohawk Valley, the Delaware Water Gap, and the Great Valley of Virginia or the Cumberland Gap to Kentucky and Tennessee. From the outbreak of the Revolution, hard times were continuous in the South with the result that the migration was steady by the last route. Kentucky, the fifteenth state and the first state admitted to the union from west of the Mountains, came in 1792, so rapidly did it fill; Tennessee followed in 1796, with Ohio in 1803. In 1817 Virginia and North Carolina appointed committees to investigate the problems created by the loss of population to the west, but four years later there were ten states west of the mountains. The direct relevance of these facts for our story is that the Presbyterian and Baptist population of Virginia and North Carolina were the very segments of society most apt to move, and did.

This new, fluid, democratic society was attracted to the west by the lure of new land and new beginnings. From 1600 to 1900 the single family farmer, doing his own work, raising a family to live and spread on the land, largely free from certain precedents, built something new out of the combination of frontier and the ideas of freedom he brought with him. Freedom and democracy in government and in religion were not compounded solely from the hardwood forests and the deep soil of Ohio or Kentucky: they were brought over mountains and down the rivers and through the valleys by men and women whose minds contained the precious heritage of Magna Carta, the Declaration of Independence, and the New Testament. Here in a new land were set to work the institutions derived from that rich past. Old patterns of federalism dissolved, foreigners with queer names were assimilated, sects broke off from churches

like chunks of ice in a thaw, ritual was forgotten, and education for the ministry had to be shelved because of the very magnitude of the task and the lack of schools.

The Churches Mobilize for Action

A man from Mars would doubtless have expected the Presbyterians to have been the most effective in meeting the challenge of the frontier. Yet their essential conservatism of method and of theology prevented them from riding the crest of the wave. The simple fact was that while the Presbyterian parson was adjusting his spectacles to write and read his discourses, or waiting for enough Presbyterians to move in to organize a church, the Methodist circuit rider had traveled forty miles with his horse and saddle bags to distribute tracts and Bibles, and to preach and pray with six classes in as many log cabins, and the Baptist farmer-preacher had given hell and damnation to unrepentant hearers at cross-roads stores, camp meetings, or roadside gatherings. By 1820 when Kentucky had well over half a million population there were somewhat more than 31,000 Baptists but only about 4,000 Presbyterians.

Francis Asbury, the "father" of American Methodism, established the "circuit" system, whereby one itinerant supervised twenty to thirty "classes" each with its resident leader, the class gradually developing into a local church. The Baptists had no supervisory system, but they were naturally well suited to become the leading denomination. We have seen how the freedom of the gospel as preached in the Great Awakening appealed to the common people—whom you will recall Lincoln said the Lord must love because He made so many of us—who were in the eighteenth century in Virginia, North Carolina, Rhode Island or elsewhere, the salt of the earth. Like the "Arkies" and "Okies" of a century or two later, they wanted a home on the land, and when land beckoned, they went westward. They were sturdy, self-supporting, hardworking. The pure democracy of the Baptist church not merely appealed to them: it gave them (as it was later to give to tens of thousands of freed

slaves) a place to express themselves. The common man might be called to preach the inexhaustible riches of Christ and his own church would endorse his right to do so. Although Baptists were often unpopular with other churches, chiefly, I suppose, because of their aggressiveness and cocksureness (characteristics that have not altogether disappeared with the frontier) the rivalry between them and the Methodists may well be one of the reasons for the tremendous growth of both groups. On the frontier this was often phrased in song, the Anglo-American tradition of the folk-song being what it was. It is said that the Baptists were most prolific in song production. They sang:

> If you believe in Jesus,
> Then be immersed like him;
> As long as you neglect it
> It is to you a sin.
> John was a Baptist preacher
> When he baptized the Lamb;
> Then Jesus was a Baptist
> And thus the Baptists came.

The Methodists retorted:

> In Acts eleventh and sixteenth verse
> This scripture truth you may rehearse,
> So let not this from bigots slip:
> That baptism only means to dip.

They went on to assert:

> They pray the most, they preach the best,
> They labor most for endless rest;
> I hope my Lord will them increase
> And fill the world with Methodist.
> The world, the Devil and Tom Paine
> Have try'd their best, but all's in vain;
> They can't prevail; the reason's this:
> The Lord defends the Methodist. . . .

The Baptist Farmer-Preacher

In Theodore Roosevelt's *Winning of the West* he remarked that in this period "the Baptist preachers lived and worked exactly as did their flocks; their dwellings were little cabins with dirt floors, and, instead of bedsteads,

skin-covered pole-bunks; they cleared the ground, split rails, planted corn, and raised hogs on equal terms with their parishioners." It was natural that people like these would be the ones to migrate. The opening of the west gave them full opportunity to escape from parsons and church wardens, from the supercilious airs and disdain with which they were treated by the "first families" of the tidewater. The pure democracy of the Baptist church seemed to fit the pure air of the frontier with its greater freedom of action. The Baptist preacher was quite as apt to be attracted to the new opportunities of the West as were his people.

In his Baptist volume in the series *Religion on the American Frontier,* Professor William Warren Sweet tells of a Virginia Baptist church that moved so many times that it was nicknamed the "traveling church." In 1781 its popular pastor decided to move to Kentucky. More than half of the membership chose to go with him. On the march over the mountains the church organization was kept intact and Pastor Lewis Craig preached regularly and there were several baptisms. The church met another group of emigrants from their own territory back in Virginia, and Craig helped organize them into a church. After much hardship and danger they arrived at their destination in December and as soon as a clearing had been made in the forest, gathered for worship around the old Bible they had brought from Virginia. So rapidly did this process go on that by 1785 there were eighteen Baptist churches in Kentucky with at least nineteen preachers; during that year two associations were formed. Five years later there were 3,100 Baptists. In spite of the fact that this seems a fair number in view of the hazards of losing or leaving one's religion in migrating, it was only one person in about twenty-four, it being estimated that there were some 74,000 people in Kentucky at that time. These Baptists were gathered into 42 churches; by 1800 there were six associations with 106 churches and 5,111 members; in the next three years these numbers were multiplied by 200%.

The frontier Baptist farmer-preacher was one of the

chief agents in this. I say one of the chief agents because he was but the leader of a congregation or congregations (often he itinerated almost as much as a Methodist circuit-rider) that were themselves mission-minded. The process was in the nature of a steady, continuous revival. Here was in actuality a recrudescence of the Anabaptist idea and practice of the whole church as a dedicated missionary body. Not yet to foreign missions, but to the neighbor, the family in the next clearing, the new-comers over the hill. Undoubtedly the attitude of early Virginia Baptists and their descendants who migrated west toward support of their ministers and the educational qualifications of those ministers was influenced by their experience with irreligious and even vicious clergymen of the Church of England in that colony. Money was scarce on the frontier, so it was not uncommon for the preacher to be paid in kind—salt, corn, wheat, pork, flour, beef, sugar, tallow, whiskey. In order that this farmer pursuing a Pauline ministry might not be handicapped in getting his crops in or in harvesting them he was often given a hand in these processes by the men of the church. When sickness or new babies came to the frontier cabin the women of the congregation took over. Occasionally a little cash was received from funerals, more frequently from performing the marriage ceremony. Naturally, however, as Baptists improved in economic status they tended to become more generous with their preachers, though there were some that made a point of not paying—these being chiefly the antimission Baptists.

These leaders emerged in virtually the same manner as our churches obtain their leaders today. A young man who showed leadership and other "gifts" was encouraged by individuals and finally asked by the church to express himself. He was then asked to leave the room while the congregation decided whether he seemed to have a "call." As in the case of John Mason Peck, the missionary pastor to Missouri, he was recalled in a few moments and told that the church had voted to have him "improve his gifts" for that congregation (not yet elsewhere) so it might have

better opportunity to see his qualifications. He was then asked to speak and conduct the next day's meeting. The next step was "licensing" which was similar to the Methodist "lay preacher's" status; this allowed a man to serve more or less at large. The stories we know of Abraham Lincoln's studying by firelight were repeated hundreds of times by the preacher-boys of a century and a half ago. One of them, telling about it afterward, wrote:

> I made slow progress. Laboured incessantly on the farm all the week and tryed to preach on Sundays. I had no books besides my English Bible and a German testament, and a small hymn book. After a hard days work [an example of this was erecting 100 panels of rail fence six rails high—the rails were eleven feet long and were carried from where they had been split] I would gather dry sticks, and read at night by fire light. Sometimes I would borrow books, and make the best use of them I could, while I had them. . . .

After about two years this man was licensed and ministered around the region. A couple of years later he moved to a new location, took charge of a new church, and was ordained by it, as were, for example, the first New England pastors in the 1620's upon arrival in the new world. This development of laymen into ordained preachers seems to me to be a complete realization of the principle of the full responsibility for the propagation of the gospel by the rank and file of the membership of the church, quite as the Anabaptists had insisted two centuries earlier. For there is a sense in which these self-educated men were hardly a clergy or an ecclesiastical class. They were the mouthpieces of the people, the lay witness expressing itself. They were the natural expression of the democratic nature of the gospel itself.

Frontier Baptist churches were organized into associations, in a pattern with which we are all familiar. The annual gatherings of these bodies were great occasions that were often the equivalent of the Methodist and Presbyterian camp meetings. Baptists did not emphasize camp-

meetings but they held them, for I have heard my relatives talk about them. Both local churches and associations utilized the associational gatherings for what came to be called "protracted meetings," and to which often large numbers of non-Baptists came, and were the objects of much exhortation. In the first decade of the nineteenth century what has been called a "Second Great Awakening" touched almost all parts of the country at various times with consequently large additions to the churches. The Baptists profited greatly from this movement, the increase in Tennessee between 1792 and 1812 being from 900 members in 21 churches to 11,325 members in 156 churches; Kentucky in the same period grew from 42 churches with 3,095 members to 285 churches with 22,694 members.

The Church as a Moral Force

The crudeness of life on the American frontier was matched by its roughness and immorality. The West was known for rowdyism, lawlessness, Sabbath breaking, gambling, swearing, drinking and fighting. Good New Englanders left behind them their Bibles and sabbaths and ministers and churches, many of them acting, as someone said, "like freed prisoners." Travellers in the West were often terrified by the drunkenness, vice, brutal fighting, gouging, and duels they witnessed almost on every hand. The quantities of raw liquor consumed were incredible, at house-raisings, log-rollings, weddings, and even funerals. Beveridge says that when Abraham Lincoln was a clerk in Offut's store in New Salem, Illinois, "everybody came on Saturdays to trade, gossip, wrestle, raffle, pitch horseshoes, run races, get drunk, maul one another with their fists, and indulge generally in frontier happiness, as a relief from the week's monotonous drudgery on the raw and difficult farms." At Painesville, Ohio, there were, in 1827, for example, 100 dwellings, more than 100 families, seven stores, four taverns, one printing house, five lawyers, four physicians, while, according to the missionary, the membership of the Congregational-Presbyterian church was composed of one man and six women.

In a penetrating study Professor Sweet made of this matter some twenty years ago, he pointed out the importance of the Baptist, Presbyterian, and Methodist churches as being "in most instances the only guardians of the morals of these communities." Even so, they were a tiny minority of the population, numbering altogether not more than four per cent of the total. Let us recall the contention of the Anabaptists of the sixteenth century and of the Virginia Baptists of the eighteenth century that the state church was an ethical failure because it produced no change in the conduct of its members and lacked spiritual authority to discipline them to rigorous Christian living. Hence the Anabaptists enforced a strict discipline upon their members and to this day the sects that stem directly from them maintain a rigid control of their conduct. The record books of scores of frontier Baptist churches reveal a profound concern for the evils of their time. Members were disciplined for stealing, fighting, excessive drinking, gossiping, horse racing, joining the Masons, gambling, and sexual immorality. Family quarrels, shady business deals, and the care of slaves came to the attention of the congregation.

In handling these matters it was customary first to try to bring the aggrieved parties together to iron out their differences according to Matt. 18:15-17. A committee was often appointed to deal with the erring one. Sometimes witnesses were taken along. If these steps failed the matter was brought before the church, and if the case proved especially stubborn, "helps" (advisers) were asked for from neighboring churches. Ordinarily the offender was cited to appear before the next church meeting. These business sessions were usually held on Saturday once a month with all members required to be present. If the "trial" indicated guilt, the offender was usually "excluded" (the word excommunicated was not used by Baptists); if, as in one case, she "appear'd to be humble, and very sorry for what she had done, therefore, The Church restored her to fellowship." The church not only guarded the private morals of its members but not infrequently assumed the responsibility of looking in-

to and regulating business dealings. Here is a man excluded for swapping horses; another is called before the church for selling an unsound mare; two members quarreled over a business matter and both were excluded. Another was brought up for "making unrighteous land marks on Brother John Graves' Land" and for accusing another member's son of destroying the survey markers and then trying to persuade people this had not been done.

After the great waves of revivals in the early nineteenth century, there were numerous slave members of these churches. Negro members were more frequently before the churches for sexual offenses than were whites, but there were large numbers of cases of both. Charges of cruelty and unusual treatment of slaves found their way into the records. Methodists and Presbyterians were as uncompromising in dealing with such problems as were Baptists, though their methods were of course different. In 1803 in the Elkhorn Baptist Association of Kentucky, 183 were excluded from a membership of 2,442, the next year 165.

All of the churches developed attitudes that bordered on fanaticism concerning the excessive use of alcohol. It had long been customary even for the clergy to drink as did the general public, and this custom was not limited to the frontier. Whiskey was often included in the preacher's subscription list. It was on the frontier, however, that the consumption of hard liquor proved so demoralizing that the churches became aroused. All the time and everywhere, "a bottle was in every cabin—to offer it was the first gesture of welcome, to refuse unpardonable incivility . . ." says Beveridge. It was as a result of this condition that the first great temperance reforms were attempted, by Christian people. The record books of the frontier churches show, however, that excessive use of alcohol was from the very earliest day a major problem. In summary of his study of the moral influence of the churches on the frontier, Professor Sweet made these significant observations:

> Undoubtedly the basic moral problems which confronted the average frontier community grew directly or indirectly out of the abundant supply of

> intoxicating liquor which was to be found on every new and raw frontier. Here we have the answer to the question which many people have been asking in recent years, why Baptists, Methodists and to a somewhat lesser degree perhaps Presbyterians, Congregationalists and Disciples are so vehement in their denunciation of liquor and all it stands for. On every frontier from the Alleghenies to the Pacific these were the people who fought the battle for decency and order, and to a large degree saved the west from semi-barbarism, and the attitudes created by these bitter struggles remain to this day.

The Rise of Missionary Interest

The Baptists shared greatly in the vast movements for home and foreign missions that swept over western Christendom in the nineteenth century and that made it the greatest century in the entire history of the expansion of Christianity. As the impetus of the Second Awakening made itself felt, mission societies sprang up everywhere. These were first and mostly in New England, and were usually composed of several denominations, including Baptists. Baptist associations (notably the Philadelphia) had their missionary activities, both at home and abroad, for interest in Carey's work in India was strong in the United States and $18,000 was contributed to the London Missionary Society by American Baptists between 1806 and 1814.

The organizing of missionary societies in New England had a significant influence upon Baptists, in the forming of non-associational groups for this purpose. The first notable body of this kind was the Massachusetts Domestic Missionary Society, organized in 1802, which based its membership upon financial contribution rather than belief. It carried on work among Indians and frontiersmen in western New England, Canada, Pennsylvania, Ohio, Illinois, and Missouri. The great demands of the migrant West were such as to create more societies—Maine in 1804; New York, 1806; Connecticut, 1809; New Jersey, 1811. Patterned upon the European organizations and the societies of other Protestant denominations in this country, these societies seemed to avoid

the pitfalls of centralization. Missionary organization was in the air, Baptists were fully aware of missionary mobilization in Europe and at home, and they were already sharing in those great movements before they had organizations of their own for the same purpose. By 1810 the time was ripe for a significant forward move beyond the 65 or so local mission societies of every kind then active in the northern part of the country alone.

To find the impetus that crystallized foreign missionary concern we must go back to the Second Great Awakening in Connecticut, and to western Massachusetts to observe briefly the spiritual life of a small group of college boys at Williams College. There among the Berkshire Hills was kindled the foreign missionary flame that subsequently swept through all the major American churches. During the winter of 1805-06 a revival in the Williamstown church spread to the campus where a half-dozen youths began, as it was said, "to entertain a hope" of salvation. Such was the atmosphere on the campus when Samuel J. Mills, Jr., son of the pastor of the church at Torrington, Connecticut, and a trustee of the Missionary Society of Connecticut, entered college. Before young Mills went to Williams he had confided to his father that he could not conceive of any life work as attractive as "to communicate the Gospel salvation to the poor Heathen." He joined a group of students, one of whom was named Luther Rice, who held regular prayer meetings; Mills soon became their leader. A "Theological Society" resulted. On Wednesday afternoons it was the custom of this group to hold its prayer meetings out in the fields. One hot August day five members met but were interrupted by a thundershower. They were not able to reach the college buildings, so took shelter under a haystack. Mills turned the conversation toward the missionary obligation resting on every man who called himself a Christian. The discussion moved toward Asia, and Mills proposed that those lands would never hear the gospel unless Christian students volunteered to take it to them, and suggested to the little band that they challenge the American churches to this task.

Mills declared: "We can do this if we will . . ." All agreed but one and they bowed their heads and joined in a dedication of their lives to foreign mission service. Today on the campus of Williams College stands the "Haystack Monument" commemorating one of the most sacred spots and events in America. In the generations since, almost unnumbered thousands of missionary volunteers have gone forth because of the impetus that came to a handful of college boys, and others have knelt by that plain shaft of granite surmounted by a globe carrying the phrase "the field is the world" to rededicate themselves to their own calls.

More students joined the group and the movement spread to other campuses. The leaders went on to the newly founded Andover Theological Seminary where their intimate circle was joined by Adoniram Judson from Brown, Samuel Nott, Jr., from Union College, Samuel Newell from Harvard, and several others. They soon began asking the churches for help in their chosen project. The story of the organization in 1810 of the American Board of Commissioners for Foreign Missions as a result of their importunity is well known, and in February, 1812, five missionaries were ordained and sent to India by this first American foreign missionary society. Every Baptist knows the story of Rice and Judson's change to the Baptist position en route. Yet we overlook the fact that Baptists contributed $2,000 to the original expedition, for it was an inter-denominational venture.

Before Luther Rice returned from India, Baptists were preparing to underwrite the project that he and Judson had so dramatically inaugurated. The resultant organization of the "General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions" was the first national Baptist body in America. Its first president was Dr. Richard Furman of Charleston, South Carolina, and the secretary Dr. Baldwin, of Boston. The first few years of the life of the organization were devoted to clarification of purpose, for there was a strong desire on the part of many to include both home and foreign missions,

education, and tract distribution under its aegis. This effort failed, however, and the society came to devote its full attention to foreign missions.

Until 1832 home mission work was carried on by the many local organizations mentioned above. At the meeting of the "Triennial Convention" (the foreign society, so-called because of its time of meeting) that year the centralization idea was again rejected and a new society created, the American Baptist Home Mission Society. For the next dozen years Missouri received the most attention from the new Society. Tennessee was next, and Arkansas followed. It is impossible here to discuss the difficulties faced by the Society, but it is clear that abolition sentiment and the sectional problems involved together with a growing difference of basic philosophy on centralization helped bring about the formation of the Southern Baptist Convention in 1845. Following the separation of Southern Baptists from both the home and foreign boards, they adopted a constitution that, to quote Professor Robert A. Baker of the Southwestern Seminary, was not only for a new organization, "but for a new *kind* of organization." All benevolences were put under one convention with continuing boards to act between meetings.

However, beginning in 1832 the Home Mission Society was able to put fifty or more men in the field and within the limits of personnel and funds to place them for the most part where they were most needed. This must be regarded as a major contributing factor in Baptist development as the largest denomination. For, as Samuel J. Mills, who never went abroad, wrote after one of his tours of the west, it was strategic to send missionaries "while the settlements are forming, for the people as a body, when they migrate to a place, are not fixed in their sentiments, but are eventually what the preacher is. . . ." His implication was that Methodist and Baptist success in the West was largely due to the fact that they were usually the first to arrive in a new community. That this was literally true is reflected in the fact that after the development of their mission societies, the denominations all credited them with se-

curing the major proportion of their churches in the new areas.

Luther Rice, like Mills, devoted most of the first three or four years after his return from India in 1813 to traveling the length and breadth of the United States in the interest of the mission cause. When the Triennial Convention met in 1817 it laid large plans for home work in the West and although it subsequently abandoned them, they led to important developments. In 1815 Rice had met John Mason Peck, who became the Convention's first home missionary in that area. The notable quality of his work was a principal factor in bringing about the formation of the Home Missionary Society in 1832 and he was probably influential in determining the unique policy of the Society in using western men rather than easterners whenever possible. As a result of all the aggressive policies pursued, there were 720,000 Baptists, 9,385 churches and 6,364 ministers by 1844—an increase of 360 per cent in thirty years in contrast to a population increase of 140 per cent.

Luther Rice had another dream: "Every state its own Baptist college." The first half of the nineteenth century has often been referred to as "the era of the small church-related college." The urge for education, for Christian training, was a natural accompaniment of the revival. It was a frontier phenomenon in that it proposed to give to all the advantages of higher education. In the conservative east and prior to the Revolution, colleges had been out of the question for the rival sects in those colonies where there were state churches. The small college was sometimes seen as a bulwark against Catholicism and also as an expression of land speculation (as the tragic mortality rate of 81 per cent indicated.) All the younger churches indulged in almost an orgy of college building. As a source of ministers and missionaries they were always, and they remain today, more important than as places to train those workers. It was not unusual for half the graduates of a Presbyterian college to enter the ministry.

Princeton was the mother of Presbyterian colleges, of

which there were 49 that have survived, established before the Civil War. Yale served as the mother of Congregational colleges, of which there were 21. The Methodists had achieved 34 by 1861. The Baptists had 25 at that time, a remarkable record in view of their lack of any tradition of education, the relatively lower economic status of their people, the lack of a "mother" college—for Brown did not exert such influence, it being 60 years after its founding before another was started. Local support and control, the identification of the home and foreign mission cause with the college movement—these were germinal factors.

The Expression of Moral Energy

The tremendous growth of the churches in numbers was accompanied in the years between the Revolution and the Civil War by an intense striving for improvement in certain areas of American life. The most notable of these was the movement to do something about slavery. In this great national struggle Baptists naturally played a part commensurate with their numbers and concern for human welfare. In the post-Revolutionary years they were in the forefront of those who saw slavery as a consuming evil and went on record before the public as deeply concerned that it somehow be liquidated. A resolution of the Virginia Baptist Committee, written by Elder John Leland in 1789, declared slavery to be "a violent deprivation of the rights of nature and inconsistent with a republican [i.e. a democratic] government." Just a few years before this the Methodists had made a similar statement. There had even been some legislation against slavery. Baptist revivalism had resulted in the accession of a large number of Negroes who were welcomed as church members and some effort was made to regulate their lives and to bring them under the Baptist system of discipline. The Philadelphia Baptist Association favored abolition, and the Quakers had accomplished it among their own members by 1787.

Yet the testimony of the church was to be compromised by economic and social pressures. The trend was indicated

by the reply of the Salem Kentucky Association in 1789 to the question, "Is it lawful in the sight of God for a member of Christ's church to keep his fellow creature in perpetual slavery?"—"The Association judge it improper to enter into so important and critical matter at present." With the invention of the cotton gin and the tremendous demand for cotton, public opinion began to rationalize slavery and the testimony of the churches was reduced to a minority crying in the wilderness. In all Christian history there is probably no more tragic example of the subordination of Christian ethics to expediency than the suppor of slavery by the churches, the nadir of which was reached with the publication and wide reading of a book entitled *The Christian Doctrine of Slavery,* by a Presbyterian minister. Baptists, however, shared in this ideology.

Yet this was a gradual development. For a number of years Kentucky was a center of anti-slavery agitation. Here and there a church withdrew from an association because the slavery issue was either evaded or endorsed. A few strong leaders emerged, and a small abolition movement was carried on for some time. The Reverend David Barrow's 50-page pamphlet *Involuntary, Absolute, Hereditary Slavery Examined on the Principles of Nature, Reason, Justice, and Scripture* had a wide reading. As Baptists became more prosperous and themselves slave owners, abolitionists were increasingly unpopular and were dropped. Here is an example from a church record:

> The second Sunday in September, 1807. After divine services proceeded to business. Bro. William Hickman came forward and informed the church that he was distressed on account of the practice of slavery, as being tolerated by the members of the Baptist Society, therefore, he declared himself no more in union with us and with Elkhorn Association. Therefore the church considers him no more a member in fellowihip. This was nineteen years after he became pastor. Alas for human frailty and inconsistency.[1]

1. William Warren Sweet, *Religion on the American Frontier: The Baptists,* 1783-1830. New York (Henry Holt & Co.) 1931; p. 83.

In 1807 the Friends of Humanity (Baptist) Association was formed by a group of churches and ministers that had been forced out of several associations. Of course this organization was short-lived. Baptists took refuge in their traditional attitude of non-interference in political matters, but the essence of the matter was stated by a Baptist historian who found in 1810 that opinions varied widely among Baptists but that "by far the greater part of them hold slaves and justify themselves the best way they can."

The Baptist emancipation movement in Illinois was somewhat more successful, as it appears that it played a strategic part in the struggle for freedom there. The abolitionist churches called themselves "The Baptized Church of Christ, Friends to Humanity" and with the Bible as "the pillar of faith" they denied "union and communion with all persons holding the doctrine of perpetual, involuntary, hereditary slavery." Regarded by other Baptists as schismatic, they had a spurt of growth in the 1820's, exerted considerable influence on strategic constitutional and legislative decisions for a time, and spread to Missouri when abolition was an issue in that territory. By about 1830, however, interest in abolition among Baptists in Illinois was subsiding in favor of temperance, missions, education, and the millenium. There were strong Baptist abolition movements in Maine, New Hampshire, and Ohio. There were Baptists who maintained stations on the "underground railway" in Indiana.

More significant for the course of Baptist history was the now well-known story of abolitionism and the mission boards, which was chiefly responsible for the schism between Southern and Northern Baptists that resulted in the formation of the Southern Baptist Convention. We cannot enter into this account—it is freshly available in Dr. Barnes' *history*—save to point to its dynamics as a vigorous expression of the Christian ethic in what came to be the most complex economic, social, political and religious problem ever

faced by the American people. The failure of the two largest and most democratic church bodies in the nation—Baptists and Methodists—to solve their differences by discussion was an early forecast of the war that would inevitably follow this breakdown in communication. We cannot examine the issues here and perhaps need not try, but with all due regard for the untenable position into which the boards were pushed by the radical abolitionists, the impossibility of neutrality and the difficulty in communication reflected as great a failure of the churches in the pursuit of Christian ethics as did the War itself represent the dismal collapse of democratic techniques for the solution of problems by discussion. For democracy as a methodology consists of just that: the reaching of compromises by mutual forbearance and self-sacrifice, virtues that may be called Christian as well as democratic. The evils of Reconstruction and the now century-long inability to communicate, to mediate, perpetuate this tragic failure to practice both the democratic and the Christian ethic. However that may be, it must be noted that both in Great Britain and in the United States, as James Hastings Nichols says in *Democracy in the Churches,* the bulk of antislavery support came from "those Anglicans, Presbyterians, Congregationalists, Baptists who were stirred by the *Evangelical Awakening.*"[2] However, let us recall Richard Niebuhr's judgment on the tragic aspects of this very triumph:

> Yet one must recognize that at this point Evangelicalism met its greatest defeat despite the noteworthy work done by the Quakers, by the Colonization Society which Hopkins and Alexander sponsored, by the Methodists and Baptists who brought their discipline and preaching to bear upon slaveholders. The freeing of individual slaves and the prohibition of the slave traffic were unable to keep pace with King Cotton's growing demand for serfs. At last the children of the revival needed to go to war, not indeed to free slaves but in an intersec-

2. James Hastings Nichols, *Democracy and the Churches.* Philadelphia (Westminster Press) 1951; p. 71.

tional, political and economic conflict for power. The kingdom of Mars had conquered the kingdom of Christ, and Mars for his own purpose brought liberty to the slaves whom Christ had been unable to free. Yet this judgment is questionable, for the war-won liberty of the Negro was not liberty indeed and the equality written into laws was neither complete nor practicable in an unconverted kingdom of this world. After war and reconstruction the kingdom of Christ still faced the old task of giving white men freedom from their fetters of pride and race fear, and of granting to black men freedom from the hopelessness and ignorance wherewith they reinforced their masters' bondage. Beyond that the kingdom of Christ faced the additional problem of liberating the new slaves of the northern victors, the growing army in factories and cities of those who, coming from Europe or our own land, became the serfs of a new order of masters.[3]

The Development of Religious Freedom

I suppose that most Americans assume that as the ink dried on the Declaration of Independence the right to vote, hold office, and own property became the right of every citizen. Far from it. For each of those rights there was a struggle comparable to that over religious liberty. Men who were free to worship the God of the universe as they chose could not long accept limitations on their freedom to regard objects of lesser dignity and importance, whether they were kings, county sheriffs, presidents, or congressmen. It was no accident that the election of Andrew Jackson to the presidency in 1828, which was the first national election in which the franchise was enjoyed by an overwhelming majority of the rank and file of Americans, took place at roughly the same time that religious freedom was finally achieved in Massachusetts, the last conservative stronghold. It also was no accident that Baptists were numerous among the classes of the people for whom both of these objects were of great concern. For the principle of separation of

3. H. Richard Niebuhr, *The Kingdom of God in America.* Chicago (Willett, Clark & Co.) 1937; pp. 121-122.

church and state had been written into the constitution of each new state as it came into the Union, beginning with Kentucky in 1792. These provisions were similar to that of the constitution of Illinois, adopted in 1818:

> That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; that no human authority can in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishments or modes of worship.

There were, of course, unforeseen results of religious freedom. With no state church or other control denominations were free to germinate, split, fission, bud, and graft as they chose. And they did. The proliferation of churches —sects and denominations—is seen by some as the scandal of American Christianity. Yet the vast majority of American Protestants belong to a handful of large groupings. But it was dissent that determined the uniqueness of the pattern of religious life in this country. America not only received a great variety of belief and practice among immigrants, but on the frontier these tended to disintegrate further. Dr. W. E. Garrison once stated this well: "What happened to the Baptists," he wrote, "was typical. They were considered the offscourings of the earth in the seventeenth century but as they became both numerous and respectable, the freedom and individualism that they preached found expression in the proliferation of dissentient groups and regional variations representing an earlier stage of culture than that which had been attained by the main body." One thinks at once of the anti-mission Baptists as an example, but is comforted by Garrison's further remark that "this sort of thing went on all over the middle west and south, and in other bodies besides the Baptists."

Little emphasis has been placed in these lectures upon the continuing importance of the Scriptures in Baptist life

because that is so fundamental as to be axiomatic. Yet there was a noticeable tendency as the nineteenth century wore on for the preaching and the life of the churches to rest upon more and more shallow theological foundations. This was more the result of revivalism than of any other factor, but the lack of education and thoroughgoing theological discipline of the ministry contributed. Except in the hands of the greatest evangelists, revivalism was a method rather than a summons, a technique rather than a call. Add this to the increasingly romantic conceptions of Christianity that were nourished in America in the nineteenth century, and the net result was a dilution of the Christian gospel that was inadequate to the onslaught of the twentieth century, world war, and the atomic age. In our fourth lecture we shall attempt to emphasize elements of greatness and some far-reaching problems that developed when, as Garrison said, Baptists became "both numerous and respectable."

Communist and Christian Ethics

BY HENLEE H. BARNETTE

"A specter is haunting Europe—the specter of Communism." This is the opening sentence of the *Communist Manifesto* written by Karl Marx and Friedrich Engels more than a century ago. Today Communism haunts not only Europe, but the whole world. One-fourth of the inhabitable world and one-third of its population are under Communist control. Strangely enough one of the fundamental appeals of Communism is at the level of morality. Yet until the recent publication of volume number 30 of the Great Soviet Encyclopedia, giving the official definition of morality, and a new book just off the press, *The Basis of Communist Morality,* by Shishkin, there has been no positive and comprehensive statement of Communist ethics. It is the purpose of this study to describe the character of Communist and Christian ethics with special attention to points of similarity and dissimilarity between them.

Similarities in Communist and Christian Ethics

First, neither Communism nor Christianity has a system of ethics. The founders of Communism never produced a systematic work on ethics. Indeed, the question has been raised as to whether Communism has an ethic. It has been pointed out that the *Communist Manifesto,* the "creed" of Communism, contains no word of "right" or "justice," and no appeal to any "moral law."[1] Yet Marx's moral indignation against the allegedly inherently corrupt capitalistic system is manifested throughout the *Manifesto.* Engels spoke of "Progress in morality"[2] which implies an objective standard of judgment. Lenin insisted that there is a Communist ethic and that the whole object of training youth

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1. R. N. Carew Hunt, *The Theory and Practice of Communism* (New York: Macmillan Company, 1951), p. 78.

2. Friedrich Engels *Herr Eugen Duhring's Revolution in Science* (Anti-Durhing) (New York: International Publishers, no date), p. 109.

should be to imbue them with Communist ethics.[3] But it must be admitted that the ethical teachings of Communist leaders are not systematized but scattered throughout their works.

Christianity likewise has no "system of ethics." Jesus was not a moral philosopher or reformer. Rather, he was a redeemer and a teacher of righteousness. However, his ethical teachings were no *obiter dicta* but part and parcel of his religious faith. His theology and ethics are inseparable. But nowhere in the Bible is there a systematic statement of Christian ethics.

Again, Communist and Christian ethics have a religious basis. To speak of the religious and moral character of Communism may, *prima facie*, appear ridiculous. However, in spite of its anti-religious pretensions scholars find common ground in their evaluation of the deeply religious character of Communism.[4] Marxism is "a special sort of metaphysics."[5] God is matter in motion dialectically directed.[6] Toynbee has asserted of Marx: "He has taken the goddess 'Historical Necessity' in the place of Yahweh for his deity."[7] Thus Communism has been called "a Christian heresy,"[8] but its ethical passion is recognized "as fundamentally Christian."[9] Middleton Murry concludes that

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3. "Address to the Third Congress of the Russian Young Communist League," October 2, 1920. Printed in *The Communist Problem in America*, edited by Edward E. Palmer (New York: Thomas Y. Crowell Company, 1951), p. 46.

4. See Nicolas Berdyaev, *The Origin of Russian Communism* (London: Geffrey Bles, 1937), p. 158; Edward Rogers, *A Christian Commentary on Communism* (New York: Frederick and Praeger, 1952); M. V. C. Jeffereys, *Kingdom of this World* (London: and Oxford: A. R. Mowbray and Co., Ltd., 1950), p. 46; D. M. Mackinnon, *Christian Faith and Communist Faith* (London: Macmillan and Co., Ltd., 1953), p. 229f.; Alexander Miller, *The Christian Significance of Karl Marx* (New York: The Macmillan Company, 1949).

5. Mackinnon, *op. cit.*, p. 229.

6. Charles W. Lowery, *Communism and Christ* (New York: Morehouse-Gorham Company, 1952), p. 37.

7. A. J. Toynbee, *A Study of History*, abridged edition (New York: Oxford University Press, 1947), p. 400.

8. Cited by William Hordern, *Christianity, Communism, and History* (New York: Abingdon Press, 1954), p. 14.

9. H. G. Wood, *Christianity and Communism* (New York: The Round Table Press, Inc., 1933), p. 14.

"Communism is the one living religion in the world today."[10]

The ground of Christian ethics is the character and action of the living God. Conduct is right to the degree to which it conforms to the will of God. God as creator, redeemer, and governor is the fundamental basis of Christian ethics. God is holy and demands holiness on the part of his people (Leviticus 19:2; 1 Peter 1:16). God is transcendent, but he demonstrated his love for man in the life, death, and resurrection of Jesus Christ, and the Holy Spirit now makes his moral demands effective in daily human life.

Again, both Communist and Christian ethics have well-integrated philosophies of the whole of life. Communism is totalitarian, demanding absolute and uncritical conformity to its moral ideal. The total life of the person—his attitudes and actions—must be subject to the total teachings of Communism. In Christianity all life comes under the reign of the sovereign God. Christ claims us and our whole existence. Only a Christian philosophy which touches the whole life of man is true to the Gospel of Christ.

Another similarity in Communist and Christian ethics is their concern for justice in human relations. Paul Tillich notes that "both prophetism and Marxism regard the fight between good and evil forces as the main content of history, describing the evil forces as mainly the forces of injustice and envisaging the ultimate triumph of justice."[11] The main-spring of Marxism is the passion for social justice. The intelligentsia are attracted to Communism primarily because they see in this movement an opportunity to give expression to their deep passion for social justice. "Christianity" in one sense, as William Temple has pointedly said, "is the most avowedly materialist of all the great religions."[12] As such, it is concerned with political, social, and

10. Middleton Murry, *The Necessity for Communism* (New York: T. Seltzer, 1933), p. 111.
11. Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, 1948), p. 254.
12. William Temple, *Nature, Man, and God* (New York: The Macmillan Co., 1951), p. 478.

economic justice. Christian love demands justice because it is not mere sentimentality.

Finally both Communism and Christianity demand a moral and social transformation of the world. "The philosophers," Marx said, "have only *interpreted* the world differently, the point is, to *change* it."[13] Thus the Communist cooperates with what he believes to be dialectical and evolutionary principle in society which moves inevitably toward the classless society on earth. The working principle of the new Communist millennium will be: "From each according to his ability to each according to his need."[14] From the beginning Christianity has stood for revolutionary change. One of the first charges against the Christians was that they were turning the world upside down (Acts 17:6). The Christian ethic has always challenged the *status quo* in society and has inspired social change in every century since its inception.

Dissimilarities in Communist and Christian Ethics

As we have seen there are elements common to Christian ethics and Communist ethics. But there are basic differences and these are more fundamental than the similarities.

Communist ethics is naturalistic, disclaiming all supernatural connections. The finite conception of dialectical materialism is absolutized and therefore becomes the deity which will bring redemption from social evil. Communists claim that there is no God beyond this movement. Thus ethics derived from a transcendent God's commandments is repudiated as a deception and a fraud in the interest of the landlord and capitalist. The ground of the Christian ethic is trans-historical, rooted in the character and will of God as revealed in Christ.

Communist ethics is relativistic while Christian ethics

13. Karl Marx and Friedrich Engels, *The German Ideology*, Parts I, III (New York: International Publishers, 1947), p. 199.
14. Cited by V. L. Lenin, *State and Revolution* (New York: International Publishers, 1952), p. 79.

is absolute. Communist ethics is relative to time, place, and class. The tenets of morality are said to be the most changeable of all the factors which derive from the economic development of man. The moral code is the product of particular social needs.[15] It is entirely subordinated to and derived from "the interests of the class struggle of the proletariat."[16] Right conduct is that which assists the revolution, the overthrow of capitalism, and the establishment of neo-Communism.

The absolute character of Christian ethics is seen in the fact that the "good" is what God wills. His will is love to himself and to one's neighbor. This is the absolute demand of God and is right, constant, unchanging, universal. Thus, morality is determined not by class, but by God's action and will.

Communist ethics is an ethics of force while Christian ethics is that of love. Communists accept any means which will serve the revolution—terror, murder, the big lie, force, hate. The end justifies the means. Hence, the ruthless slaughter of millions of political enemies is justified since it promotes the Communist cause. Hatred is generated in the masses towards the *bourgeoisie* with the view to violently overthrowing them. The Christian ethic of love is humane. Jesus refused to establish his kingdom by political force. His kingdom comes by love not hate, persuasion not persecution, the power of God not the political intrigue of man.

Communist ethics is naively optimistic while Christian ethics is realistically optimistic. This false optimism of the Communists is reflected in their naive notion of man and the achievement of a social utopia. It is assumed that man is inherently good and that with the proper environment he will become the good man that he really is. It is assumed that when the Communist society is established that no new

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15. Karl Kautsky, *Ethics and the Materialistic Conception of History* (Chicago: Charles H. Kerr and Co., no date), pp. 175, 190.
16. Lenin, "Address to the Third Congress of Russian Young Communist League," *op. cit.*, p. 47.

forms of evil will appear. The state will "wither away" and every man will treat every other man as a brother! Christian ethics is realistically optimistic in that it affirms that man is a sinner with the potentialities of a saint. Due to man's sinful nature the kingdom to which the Christian looks forward is not one which can be realized wholly within history. It can be realized only in supra-history.

Communist ethics and Christian ethics differ in their concepts of sin. The root of moral evil for the Christian is in the will of man. Thus any change in the structure of the social order will not change this factor. Only the forgiveness of God can eliminate man's sinful will. Marx speaks of the "original sin of capital" which separates man from man in a class-system of society. He believes that the elimination of capital, original sin, will destroy the class structure and bring in the sinless society.

A final conflict between Communist and Christian ethics centers about personality. Communism has tended to depersonalize and to de-humanize individuals. Persons apart from Communism have no dignity and worth. Hence, Stalin was justified in the destruction of the *Kulak* class.[17] The dehumanizing emphasis of Communist ethics is manifested in the individual's relation to the party whereby:

> The Party denied the free will of the individual—and at the same time it exacted his willing self sacrifice. It denied his capacity to choose between two alternatives—and at the same time it demanded that he should constantly choose the right one. It demanded his power to distinguish good and evil—and at the same time it spoke pathetically of guilt and treachery.[18]

The Christian ethic places a supreme value upon the individual. Adolf Harnack has pointed out that Jesus Christ was "the first to bring the value of every human

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17. Joseph Stalin, *Leninism* (New York: International Publishers, 1942), p. 168.
18. Arthur Koestler, *Darkness at Noon* (New York: The Macmillan Company, 1941), pp. 182-183.

soul to light."[19] God cares for every individual as seen in the stories of the lost sheep, the lost coin, and the lost son (Luke 15). Jesus saw great worth in a little child (Mark 10:13-16), and a leperous man (Matthew 8:1-4). Any political philosophy which makes the individual a mere tool of the state is wrong. And any institution or society which cheapens life and takes value out of personality is evil. Christian ethics demands a recognition of the worth of every person and his right to freedom, service, and growth.

Conclusion

We have examined some of the fundamental differences and likenesses of Christian and Communist ethics. Enough has been said, I trust, to demonstrate the distinctiveness of the Christian ethic. The Church's failure to live out the revolutionary ethical implications of the Christian faith has given rise to the Communist way of life. Communists fanatically live and die by their philosophy. A former missionary to China writes:

> I have seen Chinese students, sons and daughters of wealthy parents, put on padded garments and go out among the millions of miserable, vermin-ridden country people, teaching and preaching the gospel of Communism. When one of these students was led before a Nationalist firing squad, her last words were, 'I die for a cause.'

Christians must overmatch this sort of ethical passion and devotion. If the Christian Church is to meet the challenge of contemporary Communism, its individual members must "out-live, out-think, and out-die" the Communists.

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19. Adolf Harnack, *What is Christianity?* (New York: G. P. Putman's Sons, 1901), p. 167.

American Youth, the Military and the Church

BY CHAPLAIN CHARLES I. CARPENTER

Our world has recently witnessed two events which will have a decided effect upon the ministry of every Christian pastor in this generation. The first is the fact that, within the past thirty years, eight hundred million people of this world have come under Communist domination. This does not mean that they have adopted the Communist philosophy, but it does mean that they have come under control, in a governmental sense, of leaders who have adopted a Communist philosophy. The second event is tied in very closely with the first. Since such a vast number of people have come under the control of Communist leadership, this nation, a democracy, through its leaders has felt that it is a necessity to maintain a large standing military force as a means of insuring peace in a world.

In the establishment of this military force, it has been necessary to have, as the source of manpower, the youth of the country brought into military service through a draft system. This presents a new problem to the youth of America. In days gone by, a young person growing to manhood had only to worry about his decision as to the area in which he would build his life's work. Having determined where his career lay, he needed then only to plan the proper education to make the successful achievement of that career a possibility. Today, the young people are faced with a realization that, no matter what their desires may be in the area of a career, sometime they are going to have to interrupt their training and place themselves at the disposal of the military forces of the country. This means that they will have to set aside a part of their lives in order to meet the military requirements of the nation.

This utilization of youth in the military presents quite a problem to the nation. These young people have become representatives "without portfolio" of American democracy

and American religion throughout the world. In the past, there were three groups representing America in the international area. The diplomat, trained by the State Department, was placed in the leading cities of foreign countries, usually the capitals, to represent our nation in diplomatic relationships. The missionary, thoroughly endowed with a belief in the teachings of the Christ, dedicated a life time of work preaching the Gospel message to peoples in the far corners of the world. The tourist, a product of the fine economic system of our own nation and blessed with great sums of money, travelled to far distant places to see strange and unusual things. These three groups, for a long period of time, were the sole representatives of our nation in foreign countries. Today, a fourth group, composed of American young people in military uniform, has come into being and forged ahead numerically, for we find our military personnel in some forty or fifty countries of the world. In many instances, the only Americans the nationals of these countries see are the young people who are our military representatives. This presents a problem to our nation, because we are asking youth, immature and untrained, to assume the duties for which we have spent time and money in the training of special representatives in the past.

America often presents to the Christian churches of the world, and especially to our missionaries, a problem, as these young people go out of America, untrained to represent us in the religious area. The missionary expounds the teachings of Christ and now finds that the uniformed members of his community have not always duplicated those teachings in personal conduct. This situation, in itself, has proved an embarrassment to our Christian brethren in many countries.

At the close of World War I, there was a song that our men returning from overseas service were singing, "How you going to keep them down on the farm after they've seen Paree?" This question may well be asked concerning the modern situation. The dispersion of American youth into the far distant countries of the world, free from American

moral influences, and free from customs that are American, may produce young people who will not return to their native communities and to their native churches, enthusiastically interested in the presentation of the Christian message, or in the support of their church. Such interest and such leadership might have developed had they continued to stay in America. This problem places upon the Christian churches of America a tremendous responsibility, but it also offers to the Church an equal opportunity. A group of young people, well trained in the democratic principles upon which America was founded and with a working knowledge of the national religious heritage, could make a worthwhile contribution to the peace of the world.

It was not too long ago in the State of Illinois that a survey was made among seven thousand 12th grade pupils in 57 high schools. The intent was to ascertain the specific problems with which these adolescents expected to be faced as they came out of high school into life. Forty-six percent of the boys checked the fact that prospective military service was one of the most thought-provoking situations with which they were confronted. The second question of the survey raised the issue as to the source of the advice and counsel given these young people in planning for this period of military service. It was learned that the advice and counsel received, and the discussions held, had been either with former service personnel or with the local recruiting officers. It is interesting to note that no help had been received from the Church or the school.

Within this scope of training lies the opportunity of the Christian Church. We, who are Christians, are going to have to develop our own philosophy concerning our responsibility to these young people who leave our communities and go into military service. We as ministers have to decide our position on the issue of the Christian program regarding a ministry to youth in military uniform. We must determine for ourselves whether or not such a ministry prior to entrance into military service, and even after these young men have donned the uniform, will be in conflict with the

teaching of Christ. Let us then determine once and for all our Christian philosophy in this matter. Do we minister to the young people in the service, or shall we let them walk alone? If, upon observation and study, it is determined that we do have a ministry in the military field, we must show our church its duty to engage in constructive preinduction training. We must face up to this whole question of military service with the young people of our individual congregations. We need to direct the attention of young men to the opportunities which service within the military forces will give them. We most certainly need to point out the personal danger areas of military service.

Approaches to the military problem should be carried out through discussion groups in our youth training programs. Our youth publications should carry full discussions of this forthcoming military experience. Youth should be given to understand that a person cannot enter into years of military service basing life upon the philosophy that, "military years are wasted years," or the idea that such service is an expenditure of time that doesn't matter in the overall picture of life. Everything possible should be done to make young Americans realize that these years need not be wasted, that "the years that are wasted in life are the years that are intentionally wasted."

Sometime ago, a mother spoke to me concerning her son who was coming into the Air Force, "I hope he returns from the Air Force the same sweet boy he was when he entered." That is a foolish thought. He will not be the same sweet boy. He will either develop more firmly in character, or he will deteriorate. What happens to the young man will depend on what has been done to develop within his mind a sense of values and a knowledge of the proper utilization of leisure time. The development of such a sense of values, and the creation of good leisure patterns are the areas in which the Church needs to contribute to the field of preinduction training for the young people who are coming into military service.

The Church should work out plans which will make it

possible to extend its protective power around a young man from the day he leaves the individual congregation for milistary service until he returns to his home church. This program can utilize every phase of the church organization. All influences of the Church must be exerted to aid the young person to be true to the philosophy and to the faith that was learned in the local church. The birthday of each service man or woman should be remembered through greetings. Promotions should become an opportunity for congratulations. There must be a continuous, interested contact through the youth societies, the men's clubs, and the women's organizations; the interest and influence of the Church must be communicated without a letup, no matter what section of the world may be the field of service.

The Church must choose well the ministers its places within the military service as chaplains. They must be men who are forcible preachers with a message burning within, a message of guidance and inspiration to the youths unto whom they will minister. Every type of imaginative effort must be expended to make it possible for our young people to return to the local community with a greater appreciation of Christian democracy and a greater sense of interest in the things which the Church represents.

Churches that are in the communities off-base from military installations, those that lie just outside the gates of military installations, need to recognize that they too have a specific ministry. Their doors must be opened to the young men and women of the military forces of their respective faiths who are in service at the neighboring installation. These young people must be brought into a relationship with the local church not only through a spiritual ministry but also through an association in a social environment that is clean, wholesome, and healthy. Most of us who are chaplains have found that it is never difficult to find welcome mats outside those institutions and organizations which degrade or destroy. We often have to beg and plead with the organizations that could make a contribution to the enrichment and development of character for the welcome signs to be placed outside their doors.

The youth retreats of the churches need to be expanded, not just to cover the young people that are at home, but to invite and make welcome the young people in military forces. The retreat programs should include areas of discussions in which these young people, coming from a military environment, can find counsel and inspiration. Here, through discussion, the missionary contribution of any Christian American living in a foreign country can be emphasized. Some education could be given concerning denominational mission activities in foreign countries and the manner in which military personnel could assist such church sponsored activities. Thought could be inspired concerning responsibilities developed through matrimonial ventures, since many of our young people contemplate and consummate marriage to foreign nationals and are in need of competent marriage counseling. The retreats could place an added emphasis upon the maintenance of Christian character in spite of environmental differences in foreign countries. The church-sponsored retreat could make a real contribution to the life of the youthful military man, and most of the military services have regulations making attendance possible.

The new Reserve Program, brought about through the Reserve Officers Personnel Act, makes it possible for a young person to do six months of active duty training and then to stay seven-and-a-half years in a Reserve Unit in the local community. The young reserve will train weekly throughout the seven years. The Church must find a way to exert an influence in this Reserve Training Program. There must be those people within the Church who are also members of the Reserve Training Unit. There should be ministers holding Reserve Chaplains commissions, who could become members of the Reserve Training Unit. Utilization of mature laymen in the Reserve as well as Reserve Chaplains can assure the fact that such units would be possessed of an environment in the midst of which the instruction would build character. In this Reserve Program, the Reserve Chaplain, the Reserve Officer, or the Reserve

Enlisted Man possessed a deep consciousness of Christian responsibility can become a dynamic and worthwhile figure in maintaining high standards of conduct in the Reserve Unit.

The military forces of nations have contributed to the development or destruction in the world other than through actual military combat activities. One of the most influential elements of national life in the area of international communication is a nation's military service. Roman government and Roman law went where the Roman legions went. Greek philosophy and Greek culture spread as the Greek military forces were dispersed throughout the world. So, too, the military forces of America, now on duty in fifty countries of the world, will demonstrate the strength of American democracy and American religious faith, or reveal to our neighbors the immaturity of American citizens who neither appreciate nor understand their national heritage. The Church has a real responsibility in creating the quality of manhood which will represent America. The Christian ministers of today and tomorrow must develop the program which will meet this responsibility.

The Hospital Chaplain Wants Help

BY CHAPLAIN W. H. VINSON

A pastor was sent by his church fifteen hundred miles to visit a member of his church confined to a hospital. He was able to spend one day in the distant city before returning to his pastoral duties. He saw the patient for approximately two hours during the visit. The visit of the pastor from such a distance was certainly commendable. However, he missed one of the most important opportunities to render spiritual service to his patient and the family. The staff chaplain knew at this early date that the illness was likely of a terminal nature. The pastor did not contact the chaplain nor share with him important knowledge of the patient's spiritual background. As a result, the pastor missed an opportunity to prepare the family for the grave news that must be given them after his departure and the chaplain, who would visit the patient daily during his long hospitalization lacked knowledge of the patient's church background. Just five minutes of conference between the pastor and chaplain would have meant more effective ministry for both in the months to come.

This incident is repeated frequently in hospitals today because we have not realized the important place the hospital chaplain occupies on the hospital staff. In recent years, most hospitals have added a chaplain to their staff. He is part of the healing team—physician, psychiatrist, chaplain. Usually a minister is chosen for the hospital staff position because of his interest and training in ministry to the sick. He is on the staff because the patients need a religious ministry during crisis more extensive than possible for the local pastor to render along with his other pastoral duties. The hospital chaplain is to supplement the ministry of the patient's pastor in every way needed. His effectiveness is greatly increased when the patient realizes that he has the cooperation of the pastor and is working closely with him.

When one of your members is confined to the hospital, did you ever think to call the hospital chaplain to tell him

that the patient comes from your congregation? This initial contact can prove beneficial to all concerned—pastor, patient, chaplain—during the hospitalization. As the pastor, it assures you that the chaplain will immediately contact you in case of critical illness or death. The chaplain is one of the first notified of change of condition of a patient. It means much to the patient for the chaplain to be able to say, "Your pastor asked that I see you and will come himself as soon as he is able." It saves much time for the chaplain to know whether the patient is an active church member, inactive church member, or non-church member before he contacts the patient.

If you have not done so, meet the hospital chaplains in your locality and establish a working relationship with them. It would save a busy pastor much time in pastoral calling if he were to pick up significant information about the patient from the chaplain's office before calling on the patient. Regardless of the denominational affiliation of the hospital chaplain, he is able to assist patients in the basic quest for assurance and courage in a time of crisis. This religious guidance can be much more effective when the pastor and the chaplain work together to strengthen the patient with each visit.

A Layman's View of World Evangelism

BY MAXEY JARMAN

In speaking to this group I feel somewhat like the Army Sergeant who had to lecture to a group of Colonels and Majors on some new developments in radar equipment. He started off by saying there should be someone there who could do it better than he could, but he guessed he would have to go ahead anyhow. I am sure there are many here who are better qualified than I to talk on this subject. However, I have a considerable interest in the subject, and have had some opportunity to observe work in some of the foreign mission fields.

From my observation, the various mission boards and the missionaries in the field are doing a magnificent job. These people have dedicated their lives to the work, and are guided by the Holy Spirit. They are putting forth tremendous efforts, and have used great vision and imagination in the way they are working. It is an inspiration to visit with these people, and to see the scope of their activities and the methods they are using. It is not easy to offer worthwhile suggestions to go beyond what is now being done.

However, as we are all well aware, conditions in this world are changing very rapidly. In fact, the advancement of science is such that new things and changed things are impossible for most of us to fully comprehend. These changes have a particular bearing on world evangelization.

Also, these various changes have produced some interesting paradoxes.

It is a much smaller world with distance measured in time—but it is a world that contains a lot more people. It is much easier traveling with less hardships—but there are a lot more barriers to some countries. There are many new channels of communication—but perhaps less real understanding between people. There are many more Christians —but far too many with only a lukewarm interest.

Changes in transportation and communication have probably affected the way we live more than anything else. Until 125 years ago there had not been much change in the methods of transportation since the invention of the wheel. People walked or rode animal back, or where there was water they used wind power or had themselves rowed by oars. Then steam came along with its application to ships and then railroads. In the last 50 years, autos have revolutionized our civilization. Now in the last 25 years, planes are making another revolution in our world. A hundred years ago a sailing vessel might take two months to cross the Atlantic Ocean. Now it's a matter of hours. A couple of years ago I flew from New York to London in 9 hours on a regular commercial airline. A few years from now it will be normal to fly across the Atlantic in four or five hours in jet planes. It is likely also that the cost of foreign plane travel will come down as speed increases. The cost of the crew and equipment per hour will go higher, but not as much as the increasing miles per hour tend to reduce the net cost per mile. Also note that it is now possible to fly non-stop by coach plane in about eight hours from Los Angeles to New York for $80. That is a cost of $10 per hour. The distance from New York to London is not much different, although up until now the cost has stayed high. At a cost of even $30 an hour or three times the present cost per hour from Los Angeles to New York, transatlantic fares in jets would be around $150, or less than half current fares.

Scientists say that the rate of scientific development is increasing. That's hard to conceive, but at that rate, in another fifty years it will be practical to go from New York to London in a few minutes. It's a small world. We are brought that much closer together. There is additional mobility of people. Mission fields that once took weeks to reach can now be reached anywhere in the world in a few hours.

Furthermore, the ease and comfort of traveling have completely changed. When we think of the hardships that Andrew Jackson must have had when he traveled back and

forth by carriage from Nashville to Washington, and compare that with the luxurious modern plane with all the service that goes with it, we can see what a change has occurred.

The increase in population all over the world is startling. Medicine has made great strides. The span of life is longer. Infant mortality has been greatly reduced. Furthermore, developments in agriculture have greatly increased the productivity of land so that larger populations can be supported. Atomic power will open up desert areas for agricultural use. The number of people will increase very rapidly in the years ahead.

While transportation is faster and easier, political barriers have us locked out of many areas of the world where there are many millions of people. Obstacles are thrown in the way in other areas. The iron curtain has created new problems for world evangelization.

Radio, television, audio-visual devices have greatly enlarged the means of communication, and yet there seems to be less real understanding among people on the earth in spite of all these new devices. Even in our own country, we have a hard time understanding the attitude of other Americans.

In the last few years we have witnessed a considerable revival in religious interest—not only in our country but in many other countries as well. While there has also been a considerable expansion in missionary work, I have doubts that this has been in proportion to the increased number of members of Christian churches in this country. Religion has become more popular, but has it fully entered into the hearts of people to stimulate their efforts as it should?

What are the things we need to do to meet these problems?

The first answer, and perhaps the only answer we need, is for *more prayer on the part of more people.* Missionaries are constantly asking us to pray more for them, and yet how seldom it is in our churches that we hear prayers for our missionaries and our mission work. I wonder how many

Christians make it part of their regular daily prayer to include a prayer for mission work. And it should be not for mission work in general—it should be for individual missionaries by name, and for mission fields by name.

The Lord has specifically instructed us to pray for workers—"The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest." We need prayer for workers—more laborers.

We need to pray for spiritual power to rest upon these missionaries who go out and for those who have responsibility in the planning of mission work. The missionaries are up against the powers of darkness and the powers of evil. Paul says, "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Missionaries need more than human power. They need spiritual power to inspire them, to bring conviction to the hearts of the people that they seek to reach, to be able to be overcomers.

We need to pray that we will all of us exercise wisdom in the approach to evangelization—that our mission boards will know how to meet the problems—that our missionaries will use good judgment in the relations they have with governmental authorities, in establishing churches, in selection of fields to go into, and the methods by which to reach people. The Lord promises to give us wisdom if we ask for it. And certainly we need it to do a great job in this matter of evangelization.

I am not going to list as one of the needs more money. That often seems to be one of the greatest needs. However, I do not believe the Lord's work is held back because of lack of funds. I believe if we get our people to pray about missions, if we have workers dedicated to the Lord, and if we look to the Holy Spirit to guide us in all of our mission activities that the matter of funds will almost take care of itself. Certainly we are not putting enough money into

missions. Certainly our people are not giving enough to missions. But the problem is to arouse their interest—to get their prayers, to get them informed. And the Holy Spirit will guide us in the gifts that we make. Just as surely as prayer is answered, God will supply the funds if the workers are available and the plan is right.

To meet these problems and this general situation that we find in our new world today, to get more people praying about missions, what specific steps should we take? I offer three suggestions for your consideration.

1. In the first place, *we should have more Church pastors and active laymen from our churches visiting the foreign mission field.* Nothing will stimulate interest in missionary work like a personal visit to a foreign field to see the needs and to see what goes on. I speak from personal experience as well as from observation and conversation with many others who have had similar experiences. The Chinese say a picture is worth a thousand words. A visit to a foreign mission field is worth ten thousand pictures.

How can we arrange to have more people visiting these foreign fields? This is an activity that the mission boards should make very definite plans for. I think *the pastor of every church in the United States should visit a foreign mission field sometime in the next five years.* I believe that every church would be willing to give its pastor a leave of absence for a couple of months to make a visit to a mission field. The mission boards will have to organize this activity, issue the invitations as they can be handled, make plans for the handling of these people in the foreign fields, and in some cases pay their expenses. This would undoubtedly cost money—both the planning of it, and the expenses of the men on these trips—but I believe a little thought will convince us that the money would be in the form of an investment which would more than pay for itself in the years ahead. The inspiration and vision and knowledge that the pastor would take back with him to his church would do more to inspire that church to increase its prayers and its gifts to missions than perhaps any other one thing.

There are many problems in connection with carrying a large number of people from this country for short visits to the mission fields. It's a very great organizing problem. The language problem in the areas they visit, the guides that are necessary, the difficulties of housing them and all that kind of thing would represent very great problems—but they could be handled.

I would like to see our mission boards plan in the next five years to do whatever is necessary to get many pastors and laymen to make these visits to these fields. These visits could be made by individuals alone, in groups of two, or in larger groups, and they could certainly be put to use when they are in the foreign fields in speaking, in holding meetings, in conferences, and various things of that sort.

2. The second specific suggestion would be to *have a great many more native workers brought to the United States to visit in churches in this country.* Next to visiting a foreign field personally, perhaps the next most impressive thing is to see and hear a person who lives in the foreign field—either a missionary or a native worker. Our mission boards now have great numbers of native workers in various churches and mission stations. We need to have a great many more of these. These people can get closer to their own people, have no language problem in their own countries, and understand local conditions. The problem is to get enough of these people to qualify and to develop them in the right way.

If we adopted a program of bringing all these people to this country, we would do a great deal to develop them, we would make them much more effective when they get back to their own countries, and we would perform a very useful function in inspiring the people of this country. Furthermore, this would inspire a great many more natives to consider this kind of work.

Here again there are a great many difficulties—problems of expense, problems of planning and arrangements for the visits of these people, language problems. However, if

a task force were assigned to the job of arranging for this kind of work, these problems could be worked out. *Many carefully selected native workers should be brought to this country so that, if possible, every church in this country should have a visit from some native worker during the next five years.*

3. The two previous suggestions almost automatically lead to the third specific suggestion. That is that *our mission boards must have a much larger home office staff.* This does not necessarily mean a larger staff staying at home. The home office staff must do a lot of traveling all over the world. The speed of traveling, the accessibility of far away places make it possible to have a much larger home office staff that is in close touch with conditions in the field. When a man from Richmond, Virginia, can get to any place in the world in 48 hours, his scope of activity, his flexibility and his mobility are greatly increased. Since air mail and radio telephone make it possible to communicate with a mission station in any part of the world at any time, we have facilities which we should put to good use.

It has been the trend of industry generally in recent years to greatly enlarge what might be called its planning staff as it has made greater use of modern machinery and equipment. The same thing must be applied to mission work.

Particularly if the program suggested above of having people visit mission fields and people from mission fields visit this country, a considerable staff of people must be developed to handle the planning and organizing of that kind of activity. We are going to need missionaries under today's modern conditions who can facilitate the work of evangelization on the part of other people—and that work can be just as important and just as effective in getting the results of bringing the Good News to people throughout the world as the activity of people who spend their full time in preaching. It's going to take time to find the right kind of people and to develop the teams that are necessary to organize all of these activities and this greatly increased use

of modern day facilities, but it is most important for the progress and development of the work.

We are going to need larger home office staffs for other reasons as well. We already have in many of the mission boards specialists in certain fields—for instance audio-visual work. We need more specialized functional people who because of the easy travel and communication facilities can bring to any part of the world the expert knowledge that they have. We need specialists in various fields with sufficent assistants to be able to take care of the needs that come to them from various parts of the world—specialists in Sunday school work, specialists in women's work and men's work, specialists in student work and young peoples work. We should have a staff of specialists on church construction, business and property matters. We should have specialists in medical and educational fields, on orphanage work, audio-visual aids, church organization, publications, etc.

Each general area of the world perhaps should have its own organization of specialists. These men must be able to spend a good percentage of their time traveling but be based somewhere in this country. In addition to visiting in the foreign fields and helping in their particular field of activity, they must keep in close enough touch with the general work that is going on in this country so that the whole is coordinated with all new developments.

This home office staff will be expensive not only because of additional people but because of the additional expense of more traveling. The effectiveness of their work, however, would more than pay for itself, and if it is under the guidance of the Lord I will again say that I believe the Lord will furnish the money.

Obviously a large home office staff cannot be built up over night. This is something that has to be developed gradually. The people who have the right kind of ability and background are not available quickly. They have to be developed. But this is the kind of activity that should be planned ahead. The kind of organization setup should

be thought out carefully, and then the staff added as the people are available and can be put to effective use.

There is perhaps another group of specialists that should be included in the home office staff. This is a group of specialists with the responsibility of doing something about those countries that are closed to us by reason of the iron curtain or other political barriers. We cannot say that there is nothing we can do about these countries. In some way we must organize activity to communicate with these areas by radio, by literature, by natives who are willing to go into these areas or in other ways to do what we can to spread the Good News into those sections. This would take a special group of people thinking about those particular problems and working on them constantly.

It is my conviction that if our mission boards will undertake a five- or ten-year planned program along these three lines—having more people in this country visit mission fields and more native workers visiting this country, with a larger home office planning staff—that we will see great results. I believe that these approaches will greatly increase the amount of prayer for missionary work—prayer for more workers, for more power, for more wisdom as we let the Lord guide us in our planning. I believe the Lord will provide the funds necessary to undertake expansion of our program, and I believe these various results will combine to bring more people to a saving knowledge of the Lord Jesus Christ.

Faith Healing in Latin America

BY VAN EARL HUGHES

An interesting phenomenon has been sweeping across Latin America, stirring enthusiasm and creating problems. I have had opportunity to observe at close range the working of two different Pentecostal-type groups in three Latin American countries in their faith healing campaigns. This is an attempt to evaluate both the good and the bad effects of such campaigns.

On the credit side several things can be said: (1) Faith healing is used as a means of attracting the multitudes to hear the Gospel preached. In each case, a good, simple Gospel sermon on how to be saved was preached before any demonstration of healing was given. (2) At these campaigns large quantities of Bibles, New Testaments, and Bible portions were distributed, either being sold or given away. (3) The people who attend the public gatherings were encouraged to attend some evangelical services for further instruction in Bible and the Christian life. (4) Most Christians who attended seemed to be stirred to exercise greater faith, not only in regard to healing, but also in other realms of daily living. (5) These campaigns forced Baptist pastors in these areas, along with their members, to study anew the scriptural teachings on divine healing and to observe the errors inherent in such campaigns.

On the other hand, certain unfortunate effects could be readily observed: (1) The "healers" aroused more problems than they were able to solve for persons who were not healed—which proved to be the majority. Many of those supposedly healed did not "stay healed." (2) They aroused the righteous wrath of many by their high pressure evangelism and use of mass psychology. (3) The campaign in San Jose, Costa Rica, ended with a mob marching toward the presidential palace to demand certain rights. As with most mobs, the situation got out of control and the police quickly put the leaders in jail and obliged the evangelist to leave the country. (4) Many questions were raised in the

minds of sincere Christians, with serious doubts about their salvation every time they became physically ill. (5) Many evangelical preachers, including some Baptists, came to believe that they were not, or had not been, preaching the "whole Gospel." (6) Worst of all, the movement left an erroneous interpretation of a wonderful Biblical doctrine.

The main teachings of these groups may be summed up as follows:

1. God has provided salvation for all the human race. Since it was God's desire that all should be saved, he provided a salvation that included all. Likewise with physical health: God did not create a sick man, but a sound and healthy human being. He desires that all the human race be healthy and whole. He has therefore provided a healing ministry that includes everyone.

2. God has ordained that salvation be proclaimed to all. In like manner, it is his will that healing must be preached to all. God is the healer; the preacher must preach and leave the results to God.

3. Not all the human race has, or ever will, accept the salvation that God has provided. Neither will they accept the healing he has provided. However, the fact that some do not accept divine healing does not invalidate the act and the offer of God, any more than the fact that some reject his offer of salvation nullifies the universal atonement of Christ.

4. The Bible plainly teaches a plan of salvation, because God knew that man would need salvation and could not provide it for himself. Likewise, the Bible shows us the plan of faith healing ("divine healing" is the equivalent of the Spanish term). This plan has two simple points: first, one must believe in Jesus as his personal Savior from sin; second, one must exercise the new-found faith in Jesus by claiming the promises of God to heal. The rest must be left up to God; he has made his promises; he will not go back on them. (A list of "scripture promise verses" may be found in almost any standard book on faith healing). Many persons find the first plan, but never discover or put into practice the second. This is because all sickness is a result

of sin. Many Christians become "saved," but do not continue to grow in faith sufficiently to be "healed."

5. The redemptive work of Christ was twofold: the salvation of the soul and the healing of the body. As clearly taught in Isaiah 53, we are "healed" by "his stripes." Our sins were purged by the blood of Christ and our sicknesses were borne in his sufferings. That this was in fulfillment of prophecy is clearly pointed out in Matthew 8:16-17.

6. The method of faith healing has several distinctive requirements: It should be instantaneous, and since it is a direct act of God, it is miraculous. Healing can only be had by faith. When one begins to pray, exercising faith, he should place his hand upon the part of the body that needs to be healed. As he prays for healing, he should then and there also thank God for healing him, thus indicating his unquestioning faith that the promise will be fulfilled and the request granted. If one does not have enough faith to thank God at the same time the prayer for healing is made, then the request will be in vain. In praying for divine healing, one should never say, "If it be thy will." This would indicate a lack of faith. It is not God's will that any should be sick.

In personal conference and in public one of the Pentecostal evangelists definitely stated that doctors are quite necessary and are a great blessing to many. When asked how he harmonized this statement with his teachings concerning faith healing, he replied, "Oh, doctors are for unbelievers and those Christians who do not have enough faith."

This same evangelist did not consider the "gift of healing" something reserved for a few, but thought that every preacher and many laymen could be "healers." According to his view, it is a simple matter to teach the promises of God's Word and exhort the believer to put them into practice.

A phrase which is almost constantly used by faith healers is that healing is "in the Cross of Christ." In some of the books on the subject can be found the suggestion that

it is in the Lord's Supper, a teaching which seems to attribute sacramental power to the ordinance, without calling it a sacrament.

Positive Biblical Teachings

This description of the doctrines and practices of the faith healing groups operating in Latin America has been given in order to reveal the nature of the problem. Because of the widespread interest aroused by the movement, and because it was causing problems in some of the churches, various national pastors and missionaries have met and studied the doctrine at length. The positive Biblical teachings on divine healing have been summarized as follows by a group which has given the matter careful study:

1. The Scriptures clearly teach that divine healing is the operation of God in the human body for the restoration of health.

2. Sickness is a consequence of the fall of Adam and can be contracted by violation of the divine, natural, or moral laws; by the work of the devil; or by the permission of God.

3. Some persons who remain sick can be, and often are, used of God for a greater service in the Kingdom of God and for his glory than if they had not been sick.

4. Divine or faith healing may be worked in a miraculous way or in a natural manner through prayer and faith in God. God can work directly or illuminate the believer as to the methods to be used. Certainly well trained medical men are used of God to inform the believer as to details.

5. Medical science is an instrument of God for the good of all humanity. Since God created all things, he can reveal the secrets of his creation to an alert mind.

6. The effects of divine healing may be radical, temporary, instantaneous, or progressive.

7. The basis of divine healing is in the mercy of God; therefore, the use of prayer and faith should always be in

accordance with the will of God as it is revealed in His Word.

8. The expiation of Christ was only for sin, therefore healing is only one of the indirect *benefits* of the atoning work of the Savior.

9. The gift of healing is a special faculty that God has given to some, so that they might use it according to the leading of the Holy Spirit to heal some of the sick. The use of this gift should always be subordinate in importance to the greater gifts as mentioned in I Cor. 12:28, and the person who exercises this gift should be subject to the local church.

10. It seems wise, and there is ample Biblical admonition to the effect that the church should be instructed concerning erroneous interpretations and extreme uses of any doctrine. The church should be careful to give the positive Biblical teaching on this doctrine as on any other.

11. In accordance with the spirit and example of Jesus, Christians should avoid any exhibition of divine or faith healing that is not directly for the edification of the local church.

12. The apostle Paul gives a brief summary of the whole, complete Gospel to be preached in I Cor. 15:1-4.

Book Reviews

The Book of Acts. By Frank Stagg. Nashville, Tennessee: Broadman Press, 1955. 273 pages. $3.50.

This book is an outgrowth of several years of intensive study of The Book of Acts by the Professor of New Testament Interpretation and Greek at the New Orleans Baptist Theological Seminary. The larger study has involved the Luke-Acts portion of the New Testament. Frank Stagg is a critical scholar of the first order and believes that the Christian Scriptures should be approached both scientifically and reverently.

The style of writing is excellent. The attractiveness of the book is enhanced by an occasional sparkle of satire and irony which serves to snatch the reader out of the first century setting and confront him with the issues that modern man faces. The following quotations will serve to illustrate this fact: "It is easier today to send missionaries to Africa than to have fellowship across racial lines at home" (p. 36). "Particularists perish with the little world in which they imprison themselves" (p. 41). "Ridicule is always a handy tool for those who are unwilling to face reality" (p. 56). "It is easy for one to confuse himself with God; it is easy to cry out 'blasphemy' when one's own pet ideas are challenged" (p. 96). "One may hear with shame today men of state and the church protesting the progress of the Negro in human rights. It is possible that future historians may declare the irony of ironies—that in the middle of the twentieth century, fight promoters and baseball managers did more for emancipating the Negro than did the churchmen. To say that these have done it for money removes none of the sting, for it is a humiliation if a pagan for money effects good which a Christian fails to effect for love. There are even evidences that segregation may make its last stand in the churches" (p. 123, 124). "It is an embarrassment to many that kindness is often found in the 'unchurched' and strangely lacking in the religiously zealous" (p. 261). These are a few of the many incisive sentences in the book which not only indicate a captivating style but also sound forth again the clear call for freedom for all men in all walks of life.

Dr. Stagg's book is much more than a commentary on the Book of Acts. It is an interpretation of Luke's purpose in The Book of Acts and a serious call for Christians today to struggle for an "unhindered" gospel. So far as I know Dr. Stagg's view on Luke's purpose in Acts is unique among the major scholars today. Luke's purpose, as Dr. Stagg happily puts it, can be *epitomized in an ad-*

verb, "unhinderedly." To close a book with an adverb seems to many to mean that the author did not finish his work. But Dr. Stagg convincingly argues that Luke deliberately closed his book with the adverb "unhinderedly" to emphasize his purpose in writing the book. Christian freedom had finally won its victory over Christian Judaism and orthodox Judaism but at great cost, the self-exclusion of the Jews from the Christian movement. This was tragic, but the gospel could not be bound.

Dr. Stagg's book stands as both a rebuke and a challenge to the Christians of today. Through all the ages of the Church the gospel has had to fight against the tendency of men and groups to rob it of its universal message and fellowship in the Spirit by sanctifying local forms of expression (traditions) and insisting that all other "denominations" must conform or be considered outside the Christian fellowship. Particularism has always been the deadly foe of the One Church, which is the Body of Christ empowered by the living Presence of the Holy Spirit. The traditionalist and determined defender of a particular "faith" will not be at ease in reading Dr. Stagg's book. One who reads with an open mind will find himself doing a great deal of self-analysis and self-criticism both with reference to his own interpretation of the Christian gospel and to the particular denomination to which be belongs. It is hoped by this writer that Dr. Stagg's book will find its way into every Christian home, church, and school and that every Christian preacher, teacher, and layman will take its message to heart.

Ted R. Clark

The Biblical Doctrine of Man in Society. By G. Ernst Wright. London: S. C. M. Press Ltd., 1954, 169 pages. $1.50.

At the request of the Study Department of the World Council of Churches, a group of scholars in the Chicago area made a study of the biblical doctrine of man in society. This volume is the published results of their research. To avoid the symposium approach and to present a unified product, Professor Wright was asked to prepare the papers for publication. He has done a remarkable job of synthesizing the materials. The book appears as a unit rather than a symposium by several authors. Chapter one is concerned with modern individualism and the Bible with some attention to rival views of the nature of the world. Chapter two deals with the biblical view of man, while chapter three describes the redemptive acts of God in creating a new man and a new society as the people of God.

A final chapter describes the relationship between the people of God and the world. The Christian has a responsibility *before* and *to* the world. This involves carrying out the Great Commission

and exhibiting the Christian ethic of love in human relations. The Christian has no detailed rules on which to base his life in this world. But he is bound in the New Covenant which possesses both "a revealed and inferential ethic." The question is raised, "Is there any hope that the efforts of the elect can in any measure be successful in the world?" Wright says that the Bible gives no certain answer. But the victory of God in tragedy gives the elect its hope of earth and preserves an open future.

This is a relatively small volume but it is remarkably comprehensive and thorough. For example, the Christian attitude toward the state is boiled down to about ten pages. Practically everything in the New Testament about this question is packed within these pages. A scholarly work, this book makes a real contribution to the field of biblical ethics.

Henlee Barnette

Rediscovering the Church. By George Laird Hunt, New York: Association Press, 1956. 178 pages. $3.00.

The author says that the best description of the church and the main reason for its existence is found in the word "community" —his translation of *koinonia.* This "community is the by-product of obedient love," "created when there is perfect obedience to the commandments 'Love the Lord thy God' and 'Love thy neighbor.'"

Hunt tells us the book is "organized around the theological meaning of the word 'community' . . . In Jesus Christ the pattern of community became crystal clear . . . with his gospel of the Kingdom, men were able to see what community was, how it had been lost, and what God had done to restore it. Those who responded to God's call to be his community live in this world as travelers on the way to the true community . . . This community-in-process has been named 'the church.'"

Hunt gives several chapters to a study of the New Testament church "because here is the answer to our search, at least with the pattern perfectly clear."

One chapter describes the conflict between freedom and authority in the struggle for community. Three final chapters describe the functions of the church "in our day if it is to fulfill its function as the teacher of obedience and the fellowship of obedience."

His constructive criticism of much "worship" in the churches as "a disconnected hodge podge of items performed to satisfy the conceit of preacher and choir" is helpful for all who help to plan services of worship.

His discussion of baptism is weak. His four suggestions about

the Lord's Supper are very good. He properly insists, "This is no man's communion. It belongs to Christ and he has committed it to his church." He warns against the practice of observing the Lord's Supper at conferences, conventions, etc. and sees no warrant for "private communion."

The author sees order and organization as necessary for the proper functioning of the church—not as ends in themselves.

In this work all Christians are "ministers." "The distinctive thing about the Protestant Church is its doctrinal conviction called 'the priesthood of all believers.'"

Baptist readers may part company with author Hunt at points. For example, in his suggestion that ordination gives distinctive "authority" to the minister over the "sacraments," and to determine "who should be admitted to the church and who should be disciplined."

This is a helpful book for all who would restudy the basic purposes and program of the churches in our day.

Allen W. Graves

A Companion to the Study of St. Augustine. Edited by Roy W. Battenhouse. New York: Oxford University Press. 425 pages. $5.50.

This symposium edited by Roy W. Battenhouse, Associate Professor of English, Indiana University, was prepared in observance of the sixteen hundredth anniversary of the birth of Augustine of Hippo. The essays were submitted by sixteen college and seminary teachers who are members of a small theological society known as the Duodecim. This group devoted five of its semi-annual meetings during the years 1945-1947 to a study of Augustine. The present volume represents a compilation of the papers which were presented during this period.

The book has three major divisions. Part one gives an introduction to the life of the Bishop of Hippo. Three essays discuss the significance of Augustine for the Twentieth Century, the life of Augustine, and Augustine's pastoral work. The last essay presents a facet of Augustinianism which has received little attention. It is most interesting to note how the theologian and scholar expressed himself as a pastor in the work and ministry of the church.

Part two serves as a critical guide to the major works of Augustine. Seven essays give summary analyses of the earliest writings, On Christian Instruction, The Anti-Manichean Writings, the Anti-Donatist Writings, The Anti-Pelagian Writings, On the Trinity, and the City of God. Part three presents some special aspects of Augustine's thought: faith and reason, the creation of the world, the per-

son and work of Christ, the Christian ethic, and the devotional life of Augustine.

The volume as a whole is an excellent compilation. Although there are sixteen contributing authors, the symposium presents a total effect of consistent unity. This is a difficult and admirable achievement for a book of this nature. It should be stated that all of the authors write from the Protestant viewpoint. It would be helpful to read this volume in conjunction with the symposium published in London by Sheed and Ward in 1930, *A Monument to St. Augustine*. The latter was written by a team of Roman Catholic scholars. These two works serve as adequate complements to each other. Together they give perhaps the best introduction to Augustine available in English.

A Companion to the Study of St. Augustine would serve as an excellent text for an introductory college or seminary course in the life and thought of Augustine or as a very adequate guide for any pastor who would want to pursue a private study of the Bishop of Hippo. Each of the essays is thoroughly documented and select suggestions for further reading are made at the conclusion of each essay. Thus for the beginning student or for the serious student of Augustine, this volume will make a substantial contribution.

John McClanahan

Protestant Nurture. By Harry C. Munro. Englewood Cliffs, N.J., Prentice-Hall, Inc., 1956. Pages 270. $5.00.

This is one of the most significant books that has appeared in the field of Christian Education in a decade or more. The author addresses himself to the problems we face in the life of our churches. Our Christianity has become commonplace and prosaic. "It is not that we lack formulations of Christian Doctrine. It is, rather, that those we have are vague and irrelevant with respect to the crucial issues of our contemporary life" (p. 5).

Both extreme liberalism and extreme fundamentalism have been in error. The writer calls for us to return to the basic doctrines and principles characteristic of original Protestantism, justification by faith, the priesthood of every believer, the authority of Christ, mediated through the Bible rather than through the church, and the right of private judgment. Extreme liberalism in seeking to follow modern science too closely found itself in error theologically. Extreme fundamentalism was too authoritarian. "If Protestantism is—as was original New Testament Christianity—an inner, personal experience unique to each individual, it cannot be 'handed over' from one person to another. It can only be testified to and ex-

pressed in daily living as a means of helping others to achieve an equivalent, inner personal experience for themselves" (p. 49).

His section on the curriculum is not as strong as other parts of the book but his treatment of the problem of sin is unusually good.

Perhaps his outstanding contribution is the fact that he brings evangelism and education together in a happy wedding. Although he identifies himself with a liberal group and although he belongs to a group who follows infant baptism and confirmation he recognizes the place, value, and necessity of evangelism. "Traditionally, Christian Education and evangelism have seemed to be rivals in the church's program. This is unfortunate. They need each other, for each is weak where the other is strong" (p. 128). His treatment of the strengths and the weaknesses of both traditional evangelism and traditional Christian Education is superb.

I predict that this book will be one of the classics of our generation as a statement of a philosophy of Christian Education.

Findley B. Edge

The Doctor and the Soul. By Viktor Frankl. New York: A. A. Knopf, 1955. 280 pages. $4.00.

Interpreters of the Christian faith and students of the theological dimensions of human suffering have been intrigued by the research formulations of psychoanalysis concerning the nature and destiny of man. But many have had a sense of incompleteness when we have heard them out, a sense of narrowness of the applicability of these concepts.

Viktor Frankl, a thorough and disciplined psychiatrist of Vienna, the birth place of psychoanalysis, puts his finger on the real problem in his new book, *The Doctor and The Soul.* He does so in such a way as to affirm the clinical validity of the hard-earned scientific results of psychoanalysis. He is not an obscurantist who purrs sweet religious nothings into our ears while he avoids the intense discipline of understanding the sufferings of neurotic and psychotic persons. He takes the findings of psychoanalysis and develops an auxiliary kind of therapy for a body of definable difficulties of suffering people whose troubles have hitherto been treated by a restricted psychoanalytic approach.

This latter group are suffering from what Frankl calls an "existential neurosis" as over against what has been ordinarily called a "clinically definable" neurotic or psychotic disorder. The "existentially sick" person is one whose life has lost or never achieved a basic meaning and purpose. This person's vocation, or sense of

destiny is bankrupt of meaning. This sense of despair over the meaning of life is the essentially spiritual dimension necessary to man's wholeness—hence, its therapy "recognizes man's spirit," and is rightly called "logotherapy," the word *logos* being intended to signify "the spiritual" of "the meaning."

This kind of therapy is not intended to supplant but to supplement other forms of therapy. Its application means a shift on the part of the doctor from perceiving himself as a secular confessor to seeing himself as performing a medical ministry.

With this basic formulation in mind, Frankl sets forth his profound interpretation of the *meaning* of life, death, suffering, work, and love in successive chapters. Drawing upon his own personal experience as a prisoner of the Nazis, he writes a penetrating "psychology of the concentration camp" as one chapter also. He then takes up the classical psychiatric disorders of the anxiety neurosis, obsessoral neurosis, melancholia, and schizophrenia and interprets their meaning in the light of an "existential analysis."

At the heart of this book is the conviction that suffering is bearable only when it is meaningfully related to valid spiritual reality, that God is that reality, and that the spiritual destiny of man involves his orientation to and confrontation of God. The words of Viktor Frankl have an authenticity born out of his own encounter with the disaster of his comrades and himself in concentration camp and his intrepid courage to ask more and more basic questions about the illness of his patients rather than being satisfied with worshipping the formulations of the early psychoanalyst.

Frankl's book is one of the few books a man will keep on his personal, preferred shelf and read again and again. It has great devotional quality.

Wayne E. Oates

The Jewish Sect of Qumran anl the Essenes. By A. Dupont-Sommer. Translated by R. D. Barnett, 1954.

The original French version of this book appeared in 1953, supplementing previous studies of the Qumran Scrolls by the author. Now, it has been made available in excellent translation for the English reader.

The author gives the results of finds made in the Qumran area since the publication of his *Dead Sea Scrolls*, published in French in 1950 and translated by E. Margaret Rowley in 1952. On the basis of these finds, he proceeds to strengthen his views presented in previous works.

M. Dupont-Sommer holds to the view that the manuscripts were

deposited in the Qumran caves during the Jewish-Roman War of 66-67 A.D. This conclusion is based upon archaeological evidence now generally accepted. Thus, the later dates proposed by Paul Kahle and G. R. Driver based upon Hebrew paleography and textual criticism are dismissed by the author.

In order to hold to the 66-67 A.D. date, the author identifies the "Kittim of the Habakkuk Commentary" with the Romans instead of the Seleucids, and he places the activity of the "Teacher of Righteousness" in the mid-first century B. C. The author continues to identify the Qumran Sect with the Essenes, while other scholars more cautiously claim that the sect is related to the Essenes.

The book concludes by relating the community of the Qumran Sect to the origins of Christianity. The author sees striking similarities in the life of the Qumran Sect with the early Christian community, and also to the thought of the Fourth Gospel. However, he clearly states (p. 150) that the Essenes were not caught up into the Christian community. This information on the Qumran Sect merely provides an almost contemporary look at the background of piety and spiritual hunger out of which the Christian community arose.

This work by M. Dupont-Sommer is only a milestone in the study of the Dead Sea manuscripts, but it gives in a forcible way the results of his scholarship which is recognized alongside the best of our day. Serious students of New Testament backgrounds must consider it.

Joseph A. Callaway

The Virgin Mary. By Giovanni Miegge. Translated by Waldo Smith. Philadelphia: Westminster Press, 1955. 196 pages. $3.50.

A great gulf grows wider and wider among those who call themselves Christians. The simple believer listens to the Roman Catholic repetition of "Hail Mary" bewildered to learn they confess to be the only true and holy apostolic church. Modern Marianism is so far removed from the faith of the New Testament that one wonders what has happened between the first and the twentieth centuries. Giovanni Miegge, professor of church history in the Waldensian Faculty of Theology of Rome, has told the story of this sad and tragic transformation with correctness and clarity. The Christian who wishes to be informed on this subject may read this volume with confidence that it is what really happened. No false construction of Christian history is found here. One should never assign perfection to the Reformation, but few things vindicate the Protestant appeal to the Scriptures more than this system of mythological speculation in Roman Catholic tradition.

Mary received little attention for three centuries. The fourth century was concerned with Mary's virginity and under the leadership of Jerome the Gnostic notion of perpetual virginity was promoted. The divine maternity became the center of discussion when Mary was proclaimed *Theotokos* at Ephesus in A.D. 431. Miegge's suggestion of a relation between the worship of Diana (Artemis) of the Ephesians and the popular veneration of Mary is penetrating and persuasive (p. 59). This concern with divine maternity received special attention until the seventh century. The Carolingian period was concerned with the idea of assumption which slowly gained ground until it was proclaimed dogma in A.D. 1950. Even the immaculate conception, discussed especially from the twelfth to the fourteenth centuries, was not proclaimed dogma until 1854. It was the period from the Council of Trent to the French Revolution, in which the ideas of mediation and compassionate motherhood were defined, that made modern Mariology a system of dogma that will perhaps continue until Mary is pronounced the co-redeemer with Christ. Catholic apostasy will then be complete. The creature is worshipped and served rather than the creator.

Dale Moody

The Apostolic Preaching of the Cross. By Leon Morris. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1955. 296 pages. $3.50.

It is refreshing to discover an independent scholar who does not find it necessary to adjust his conclusions to the latest opinions. Selecting a half dozen of the most important words related to the meaning of the death of Christ the author resists many of the current ideas of New Testament study. His conclusion on the two metaphors (*Lutroo* and *Exagorazo*) for redemption is that the price is paid to set the believer free from the slavery of sin. An account of the two convenants which describe the close relation between God and his people is the best that we have read. The argument of Vincent Taylor that blood means life rather than death is challenged by the claim that the blood means essentially death, although the possibility of the other meaning in some passages is not wholly rejected. The idea of propitiation is maintained in opposition to expiation by purging the idea of some of the pagan connotations. Here as in the statement about blood the author, despite his conservative tendencies, modifies much of the popular preaching by the concessions he makes to critical study. The two chapters on justification insist on a verdict of acquittal on the basis of the death of Christ.

The general thesis of this solid study is the objective nature

of the atonement. With this we are in agreement as a corrective to the subjective theories, but conservatives should notice an important concession of the author: "Again we repeat that this is not to deny that they do draw attention to important truths, or that there is a subjective aspect to the atonement no matter how objective the theory we prefer" (p. 278). A satisfactory statement of the death of Christ needs to move beyond the objective and subjective antithesis into the dimension of the personal. This can be done by relating all metaphors to the idea of reconciliation to which the author devotes a chapter, but the author has not made this concept central for understanding the death of our Lord.

Dale Moody

The Cross in The Old Testament. By H. Wheeler Robinson, Philadelphia: Westminster Press, 1955. 192 pages.

This is a reprint in a single volume of three short monographs by the late Dr. H. Wheeler Robinson, noted British Baptist and Old Testament scholar. Here we have his studies in the Cross of Jeremiah, the Cross of the Servant, and the Cross of Job. Their value lies both in their unveiling of the understanding of the relation between suffering and redemption in the Old Testament, and in their acute theological insights into the problems with which Jeremiah, Second Isaiah and the author of Job were concerned. The study of the inner life of Jeremiah makes rewarding reading, and is still authoritative. The social ostracism to which the prophet was subjected drove him to a rich inner communion with Yahweh, so that the pathos of the prophet enabled him to plumb the deeps of the pathos of God. It is probable that Dr. Robinson would modify his treatment of the Servant poems and his identification of the servant with Israel in the light of recent Scandinavian research, but his treatment of the corporate idea at this point is still significant. The cross of Job remains the best single contribution to the study of that book and also to the problem of evil in the Old Testament. This is a book to be studied and one in which the preacher will find preaching suggestions.

E. C. Rust

The Faith That Rebels. By D. S. Cairns, New York: Harper and Bros., 1954, 260 pages. $3.00.

This is a new edition of a classic and established work on miracles, written by the late Principal D. S. Cairns of Aberdeen. Although written in the 1920s, it still retains modernity and fresh-

ness even if the scientific climate has veered more favorably towards religion, and a positivistic view of natural law has replaced the deistic and mechanistic viewpoint. Cairns regards the miracles as acts of the Kingdom, *gesta Christi*, and his analysis of the passages in which they are recorded is still valuable. He believes that miracles are bound up with prayer and the activity of the Holy Spirit, and that they must be undergirded by faith. They are revelations of God's divine purpose in the overcoming of evil, of tragedy and catastrophe, in His world, and are as significant in the life of Jesus as His words—a thought re-echoed in Alan Richardson's "Miracle Stones of the Gospels." The miracles of Jesus demonstrate that the Kingdom overcomes evil by prayer and through the activity of the Spirit. They demonstrate the activity of the Kingdom in Jesus rather than being direct testimony to his deity—a sound point of New Testament exegesis! It should be noted that Cairns is quite sure of the deity of our Lord. He merely argues that the evidence for His deity does not rest on the miracles.

One virtue of this book is the contention that the age of miracles is not past. Prayer and the activity of the Spirit conjoined to faith can still operate miraculously in the lives of men against evil. This is a thought that we modern Christians need to take to heart—it has relevance to the live issue of healing faith.

E. C. Rust

The New Testament and Rabbinic Judaism. By David Daube. New York: John de Graff, Inc., 1956. 460 pages. $9.00.

This is a revised and much expanded form of the Jordan Lectures in Comparative Religion for 1952 delivered at the School of Oriental and African Studies, University of London. Dr. Daube, Regius Professor of Civil Law in the University of Oxford, is a frequent contributor to theological journals both in England and America and many sections of the present book are based on his earlier publications.

Professor Daube assumes in this study of the Rabbinic background of the New Testament that Palestinian Judaism of the first century was far more varied and flexible than one would gather from an acquaintance with the particular line of Pharasaic Judaism which ultimately prevailed. Although he has made only slight use of the materials which have been coming to light since the discovery of the Dead Sea Scrolls, he is fully aware that a reconstruction of Rabbinic Judaism must take account of the numerous sects as well as the orthodox Judaism which dominates our sources. A sharp distinction between Hellenistic and Rabbinic Judaism can no longer be drawn since it is becoming ever clearer that many Hellenistic

ideas had, by the first century, worked their way into Rabbinic Judaism and continued to have their influence.

The book is a collection of some thirty more or less independent studies of various aspects of Rabbinic Judaism which have bearing upon the interpretation of many New Testament passages. The studies are grouped under three headings: Messianic Types; Legislative and Narrative Forms; Concepts and Conventions. Professor Daube has with great ingenuity adduced parallels to the New Testament from numerous Rabbinic sources. He has had to struggle constantly, as is to be expected, with the problem of demonstrating that the material of a late text may be traced back to the New Testament period. The reader often has the uneasy feeling that the author has ranged too far afield in point of time and has exercised all too much ingenuity in attempting to establish a relationship between some obscure Rabbinic saying or practice and the New Testament. Nevertheless, here is a book which provides a valuable store of information for the student of the New Testament and which often throws unexpected light upon some difficult New Testament problem.

Heber F. Peacock

Christian Theology. By Emery H. Bancroft. Grand Rapids, Michigan: Zondervan Publishing House, 1955. 373 pages. $4.50.

Elemental Theology. By Emery H. Bancroft. Grand Rapids, Michigan: Zondervan Publishing House, 1955. 326 pages. $3.95.

Bible Doctrines. By Mark G. Cambron. Grand Rapids, Michigan: Zondervan Publishing House, 1954. 326 pages. $3.75.

A Handbook of Christian Truth. By Harold Lindsell and Charles J. Woodbridge. Westwood, New Jersey: Fleming H. Revel Company, 1953.

Guide to Christian Faith. By William A. Spurrier. New York: Charles Scribner's Sons, 1952. 242 pages. $2.50.

A Theology of the Living Church. By Harold DeWolf. New York: Harper and Brothers, 1953. 383 pages. $5.00.

A Manual of Doctrine. By J. M. Bates. Christchurch and Dunedin, New Zealand: Presbyterian Bookroom, 1950. 255 pages. 9/6.

The Way the Truth and the Life. By J. R. Macphail. New York and London: Oxford University Press, 1954. 208 pages. $3.50.

A review of several brief books on Christian doctrine is a religious exercise in itself. Several things are found in all these volumes. There is first the body of truth accepted by all Christians, and it is important to give attention to this fact. Second, each volume attempts to bridge the gap between theologians and the average reader. Too much theology is for scholars only. The effort to accomplish this is both the strength and the weakness of these books. Third, each author thinks his position is correct. This, of course, is natural, but it is interesting to note the same dogmatic tone in authors that are

so different at points. One is left with the feeling that some of the dogmatism is poorly founded. The problem of American fundamentalism is the point at which the great differences focus. The five points of this movement are best summarized as: verbal inspiration, virgin birth, substitutionary atonement, bodily resurrection and the imminent return of Christ. How do these volumes handle this problem?

The Bancroft books reflect the most violent type of opposition to modernism. The first volume, a reprint, goes back to the years of stormy controversy in the decade after the first World War and the smaller volume is only a republication of this point of view. More of outlines of Bible passages than a discussion of doctrine, the volumes need elaboration for students that lack background. The volumes, although following in the conservative Calvinist tradition, depart radically from Calvin on premillennialism. Calvin was never initiated into such matters.

The volume by Cambron is fully initiated into the mysteries of dispensationalism. Reflecting the crusading conservatism of Minneapolis millennialism, the Dean of Tennessee Temple Bible School in Chattanooga, Tennessee, follows the pattern of prophetic teachings found in the Scofield Reference Bible and elaborated in L. S. Chafer's works. Much of his material lacks careful exegesis of the original meaning of the Scriptures. On questions of eschatology the authors are surprisingly reserved in dispensationalism dogmatism. In fact, "the second advent of Christ" is a mere nine page study under the heading of "The Person and Ministry of Christ." This does not mean that the authors depart from premillennialism, but the change in emphasis is significant.

Spurrier's *Guide* seems unaware of fundamentalist problems. More in the spirit of the so-called neo-orthodoxy that has been connected with Reinhold Niebuhr and Company, the burning issues of the Bible schools are passed by in such silence as to cause little stir. The style of the book is superb, but the treatment of topics is almost too brief to get the point. "The End of History" gets two pages! We are told eschatological symbols point to a truth beyond, but there is little indication of what this truth is. Other topics are also painfully brief.

DeWolf's more comprehensive work is aware of the conservative challenge. His chapter on "The Fallibility of the Bible" is a red flag in the fundamentalist's face. The title of the work is intended to convey the view expressed in the statement: "Systematic theology is the critical discipline devoted to discovering, expounding and defending the more important truths implied in the experience of the Christian community." For the advocates of neo-liberalism, this volume will be used widely.

Bate's *Manual* is about what his modest title would suggest. As far removed from American dispensationalism as his New Zealand is from our shores, the author advocates a type of "realized eschatology" that is too far in the opposite direction. At most points the theology is pure Presbyterian theology. Yet American fundamentalism has crossed over to New Zealand, at least enough to produce addenda on how the virgin birth is "inconclusive" and the millennial scheme is an "artificial theory."

J. R. Macphail's simple missionary theology will provide an escape from American antagonism for many who think fundamentalism and liberalism neglect much the things that matter most, and emphasize things of lesser value. Macphail magnifies many of the major matters but the weak points of Spurrier's work are found here, too. The author writes much in the spirit of John Whale (*Christian Doctrine*, 1941), A. R. Vidler (*Christian Belief*, 1950), and Leonard Hodgson (*Christian Faith and Practice*, 1950) of whom he confesses knowledge. The whole work is nontechnical and simple.

Some value is to be found in all of these volumes but none has been able to say as much that is significant in the same space used by John Whale's volume. Considerable expansion and some revision in John Whale would make a splendid handbook.

Dale Moody

The Theology of Reinhold Niebuhr. By Hans Hofmann, translated by Louise Pettibone Smith, New York: Charles Scribner's Sons, 1956. viii, 269 pages. $3.95.

This is the translation of an authoritative study of the theology of one of the most stimulating thinkers that America has produced in this century. Its author is currently on the Faculty of Princeton. This book, originally published in Switzerland, is the result of research undertaken in the States. Some might quarrel with the title and doubt whether Niebuhr is so much a theologian as a prophet. They might point to his somewhat sweeping generalization, and to the lack of adequate philosophical underpinning for some of his statements. They might also argue that his importance lies mainly in the field of social ethics and that he is more a prophetic gadfly than a systematic thinker. This book should contribute toward a fairer assessment of Reinhold Niebuhr. Its author recognizes the weak spots in his subject's armour but he also displays its strength, and the result is an able presentation of Niebuhr's profound analysis of sin and of man's restoration. There are illuminating discussions of Niebuhr's understanding of myth and of his view of history whilst due justice is done to his emphasis on Christ as the divine event of salvation. It is evident that Niebuhr does not lie open to the at-

tack which can be made on his friend Paul Tillich. He is thoroughly Christocentric and convinced about the historicity of the incarnation and the necessity of such historicity. This is a good book, and we commend it to all who would understand Niebuhr better and, at the same time, enrich their own theological thinking.

E. C. Rust

The Existentialists and God. By Arthur C. Cochrane, Philadelphia: Westminster Press, 1956, 174 pages.

This study by a Presbyterian theologian is designed to show the strength and weakness of existentialism as a basis for an adequate contemporary Christian theology. Its author has already placed us in his debt by his translation of Weber's summary of Barth's dogmatics, and this volume adds to our indebtedness. Here the reader will find able treatments and criticisms of the existentialist philosophies of Kierkegaard, Heidegger, Jean Paul Sartre, Karl Jaspers, and Paul Tillich, together with an able study of Etienne Gilson, and, as would be expected, a valuable analysis of the thought of Karl Barth. Dr. Cochrane believes that theology must struggle for its own integrity. Ontology, too, the science of being, has a right to perform its investigation and study the immanent principle of being. The danger arises when either trespasses into the field of the other, as when ontology identifies its object, being, with the being of the God who is disclosed in Jesus Christ. As do other thinkers, our author sees here the real danger in the thought of Paul Tillich, and regards Tillich and Bultmann as danger warnings, endeavoring to transform Christianity into Existentialism. The analysis of Tillich at this point is particularly good, and the reviewer has found his own doubts confirmed on many issues. The answer of Barth is unequivocally stated, and it is made clear that Tillich's panentheistic mysticism is more ontological than Christian. Here and elsewhere there are illuminating discussions of the problem of evil, of its relation to 'the nihil' in the thought of Barth, and of its connexion with 'the nothing' in Sartre and Tillich. This is a valuable study and it should be read by all students of contemporary theology.

E. C. Rust

The Rediscovery of the Bible. By William Neil, New York: Harper and Brothers, 1954, 255 pages. $3.00.

Here is a book for which many have been waiting. It surveys the contributions made by critical scholarship to Biblical study at both the literary and the theological levels. Thus, there is a comprehensive, but concise, treatment of the results of scientific and

critical study of Biblical sources, but this study provides a background for a survey of the new theological insights. The chapters on the uniqueness of the Bible and on its theological interpretation emphasize the inner unity which appears in the diversity of its testimony. The latter half of the book gives an admirable survey of this 'revelation history' and its leading concepts. Every minister who wants, at the same time, to keep his evangelical faith and to keep abreast with modern scholarship, should purchase this book and make its content his own.

E. C. Rust

Erniedrigung und Erhohung bei Jesus und seinen Nachfolgern. By Eduard Schweizer. Zurich: Zwingli-Verlag, 1955. 167 pages.

This work, *Humilitation and Exaltation in the Thought of Jesus and His Followers,* appeared as volume 28 in the series on the theology of the Old and New Testaments edited by professors Eichrodt and Cullmann of the University of Basel. The author has been for a number of years Professor of New Testament at the University of Zurich.

It is the author's opinion that the Church to which we preach today is in many respects similiar to the Hellenistic Church of the first century. The deep consciousness of sin which is to be found in the Judaistic Church has been replaced by a deep anxiety—a *Weltangst*—and by the question about the meaning of existence itself.

Schweizer believes that the New Testament gives an answer to this question of the Hellenistic world and he seeks to work back from the confessions about Christ of the Hellenistic Church to the Palestinian Church and to Jesus himself. He writes in the preface, "Perhaps the modern man first meets Him who calls to discipleship, in that He becomes 'Master' and sets him free from the fear and senselessness of life, in order that he might then understand that He is the one crucified 'for him.'" Although he recognizes that this is not the only element of New Testament thought, and although he calls his work an "attempt" to find an answer he is convinced that here is a neglected element of New Testament theology which has much to say to the situation of modern man.

The first section of the work deals exegetically and theologically with passages of the New Testament in which the necessity for following Jesus is set forth. In all the passages, three elements of extreme importance stand out: (1) the "Call" of Jesus to discipleship (*Nachfolge*); (2) the Service into which each is called; (3) and the concept of fellowship with Jesus in both His Way and His Destiny (Schicksalsgemeinschaft). In each case Jesus is presented as Redeemer to whom the disciple owes everything.

In section B, entitled "The Way of Jesus," Schweizer develops the concept of the humiliation and exaltation of Jesus as it applies to the Christology of the New Testament and shows that this type of Christology is the parallel to those passages which emphasize following Jesus. He draws the conclusion that these parts of the New Testament view the Way of Jesus not so much as a substitution for sin as an indication of the necessity for following Jesus through suffering into triumph. It is not, however, imitation but "followship" which is involved.

In section C the significance of Jesus' Way for His followers is examined in the light of both Jewish and Hellenistic thought patterns. The relevant passages of the New Testament are exegeted with special emphasis falling upon the unifying and diverging elements of the Christological confessions.

Section D deals with the developments within the confessions as the Church moves from the Jewish into the Hellenistic setting. The author shows how the old answer is reinterpreted in light of the new questions and needs of the Greek world.

An appendix contains excurses on the "Uppsala school," corporate personality, the *Urmensch* concept, and the question of the origin of Gnosticism.

Here is an excellent book. It is not only a splendid treatment of humiliation-exaltation Christology but also a valuable introduction to much recent Continental discussion in the field of New Testament theology.

Heber F. Peacock

A Modern Philosophy of Religion. By Samuel M. Thompson, Chicago: Henry Regnert Co., 1955. xvii, 530 pages. $5.00.

This is a first rate treatment of the philosophy of religion from the Protestant point of view. Its author has a definite standpoint and uses it with effect. He is a neo-scholastic of the Aristotelian type, believing that a natural theology is possible, arguing from the rational proofs for the existence of God and using the method of analogy in the knowledge of God. He is thus a follower of Aquinas rather than Augustine, and stands in the classical Catholic as well as Protestant tradition at this point. He shows little dependence upon, or acquaintance with the existentialist school of philosophers, and he could benefit by some of the thought of Barth, Tillich and Berdyaev upon the nature of evil. Each of these thinkers, in his own distinctive way, has much to offer at a point where, increasingly, philosophy will have to face real issues, and Professor Thompson's able analysis of evil and sin could benefit by some consideration of Barth's doctrine of 'Das Nichtig' and Tillich's teaching on the demonic.

In the same way, Professor Thompson shows no awareness of the new thought upon the nature of eternity and its relation to time, which is largely due to thinkers as diverse as Karl Barth, Emil Brunner, Karl Heim, O. Cullmann and Nels Ferré. Our author puts more trust in unaided reason than would the reviewer, and seems unprepared to face the real issue that reason *always* proceeds on the basis of certain recognized or unrecognized absolute presuppositions, which are not end-points of dialectic but rather its beginning, which result from existential commitment. It is here that Augustine and Luther could provide a corrective to the author's treatment.

This book is a valuable survey of natural theology, written from a Christian standpoint, but it does not sufficiently recognize how far that standpoint dominates its own argument. It is far better to recognize the Christian view point at the beginning and display how completely rational a Christian natural theology can be. We need a book on philosophy of religion and this book has many excellent features to commend it. It must not, however, be taken as a model in the light of the fluidity of modern thinking at just this point.

E. C. Rust

New Concepts of Healing. By A. Graham Ikin. New York: Association Press, 1956. 262 pages. $3.50.

It is strange indeed that much of the interest in the healing of mind and body by spiritual means is confined to British Anglicanism and American Sectarianism. The Protestant apathy for this subject seems to spring from a cold conservatism that assumes miracles a thing of the past. It has become so very easy for the dogmatic ministry to relegate such matters to the counterfeit of Satan in almost pathetic blindness. The volume by A. Graham Ikin explores the medical, psychological and religious factors in the healing process by reaching back to the New Testament concept of healing for rootage and guidance. The combination of modern healing with the theology of Anglicanism may come as a surprise to American Protestants, but those who have some accurate knowledge of this movement do not dismiss it as an aberration from the Christian faith.

Some valuable appendices and revisions have been added to the American edition by Professor Wayne E. Oates of Southern Baptist Theological Seminary. The educational resources, reports of spiritual healing and medical statements add value and balance to a volume that has already made an important contribution to this important phase of the Christian ministry. The reports of spiritual healing are enough to illustrate the deep hunger for deliverance in the hearts of people. Spiritual conditions of this type open the

door to all types of false claims, but they also raise the serious questions whether Christians of the present have found the deepest springs of spiritual power.

A statement from the author's preface sums up the present need: "If those who are concerned with the preaching of a gospel for the *whole* man, for a life of the spirit expressed in and through the body, individually and socially, can bring the resources of faith and the reality of spirit which transcends the body—mind dichotomy by including both within the unity of personality, into harmony with the medical approach, instead of in conflict with it, an era of healing far beyond anything yet experienced would be possible."

Dale Moody

Challenge and Conformity. By Kenneth Scott Latourette. New York: Harper and Brothers, 1955. 126 pages. $1.75.

This unpretentious little book is one of the best things Latourette has produced. A brief, incisive study of the inter-action between Christianity and its cultural environment in Europe, the United States and Asia, it is far more than a rehashing of the author's monumental history of Christian expansion. There is a prophetic, almost creative, quality to Latourette's insights into the significance of historical movements. The present crisis takes on deeper meaning and the future appears fraught with danger that Christianity may be transformed and distorted by its environment; yet there emerges the hope and the real possibility that new and revitalized forms of the Christian faith may permeate and transform the cultures of the world.

H. C. Goerner

Pattern of Things to Come. Edited by Dorothy McConnell. New York: The Friendship Press, 1955. 80 pages. Cloth $1.75. Paper 75¢.

That a "revolution in Christian missions" is now going on is generally recognized. Just what form the missionary enterprise will take in the new era which is dawning does not yet fully appear. The probable pattern of future missionary activity, especially of churches intimately related to the ecumenical movement, was the subject of discussion at the annual assembly of the Division of Foreign Missions of the National Council of Churches in Boston in 1954. This stimulating little book is a report of that conference, to which a number of world Christian leaders contributed their best thought. It is timely and significant.

H. C. Goerner

Der Gang des Geistes. By Robert Heiss. Bern: A. Franke AG. Verlag, 1948. 391 pages. Sw.Fr. 13.80.

In 14 well knit chapters the author, a professor at Freiburg i. Br. University, attempts to trace the history of thought since the early Renaissance. This is by no means an easy undertaking in view of the immensity and complexity of the social, religious, political, economic and intellectual movements which have shaken the world since the thirteenth and fourteenth centuries. But our author delineates with masterful strokes the rich and often tragic texture of these movements which, for better or worse, have moulded modern man. When after the age of explorations the medieval synthesis was torn asunder, man instead of bowing under ONE authority, the Church, had henceforth to ply his course between many and conflicting authorities. Antiquity beckoned with Aristotle and Plato, modernity with humanism and individualism, the Reformers pointed to Holy Scriptures and soon the Protestant movement broke up into warring camps, each new denomination basing its tenets on Christ and the Apostles. Everywhere boundaries, sacrosanct hitherto, were crossed by bold adventurers, boundaries of space and time, of peoples and nations, of custom and convention. A spirit of intensive and extensive expansion overtook man, making him restless, critical, and often aimless. Clever satirists arose during the Renaissance attacking with their sharp wit and mockery the most sacred traditions. Many of the heaven-stormers of modern times never intended the consequences of their bold and daring deeds. Luther's Theses of 1517 were meant for the good of Mother Church, but the result was revolutionary in the end! Columbus set sail for India, and unwittingly discovered not an ancient, but a new continent! Thomas Moore writes a book entitled *Utopia,* describing a future state as all important! Unknown truth lures men to high and dangerous ventures. And while modern man, from Machiavelli to Hegel, from Bacon to Comte, speaks with great assurance, his spirit is often oppressed by gnawing doubts and fears. Science rides high since Copernicus revolutionized astronomy. While science is concerned with present and observable realities, philosophy probes man's self-consciousness in unheard of fashion. Descartes tries to find in self-consciousness absolute certitude. Starting with radical doubt, he yet affirms his self-hood. In later thinkers self-consciousness widens into world-consciousness, often with God completely left out. The gaze into the past which Renaissance thinkers had initiated brings embarassing riches. Inevitably the question regarding the ultimate meaning of history emerges. So many thinkers so many answers until we land with Oswald Spengler who denies all meanings of history. With the multiplication of creature comforts man still remains unsatisfied. Comenius already anticipated that the *infinitudo*

desideriorum—the lust for things—would eventually ruin mankind. Leibnitz, an encyclopaedic thinker of the 18th century, bemoans the endless disputes among men which lead nowhere. Yet, restlessly the human spirit storms ahead. Men like Pascal discover "the other truth" about man, that man is great in his misery, a miserable reed, yet withal a thinking reed. Some thinkers engender a deep and corrosive scepticism—men like Voltaire, Joubert, La Rochefoucauld and Montaigne before them. In the midst of the Enlightenment reason exults of his prowess. Man in that age feels superior to all previous ages. It seems indeed to be the best of all possible worlds. Yet Voltaire, the spokesman of the Age of Reason, is aware of the misfortunes of time. One day he maintains an idea, the next day he doubts it, and the day after that he denies it. The end: the bloody French Revolution with all its horrors and the ensuing dictatorships and endless wars! The duality of reason comes into sharp focus in Kant. Faith and reason are seen in agonizing and irreconciliable conflict. His successors attemp a synthesis, but soon the mighty systemns of German idealists like Kant, Fichte and Hegel lie in the dust, victims of newly emerging ideologies such as romanticism, Schopenhauer's pessimism, Comte's positivism, and the irrationalist ideas of Kierkegaard, the vitalist follies of Nietzsche, the *mal de siecle* thinking of men around 1900! All through the nineteenth century far seeing worldly thinkers prophesy modern man's coming doom—men like Goethe, Niebuhr, Falk, Dostojevski, to mention but a few, but none would heed their warnings. Kierkegaard in 1846 predicted a total bankruptcy, a Babylonian confusion of tongues unless the decay of proud modern man could be averted. The end of this trek of modern man—particularly European man—is contemporary atheist existentialism a la Paul Sartre. Robert Heiss asks at the end of his diagnosis: Will the present chaos and emergency bring about a searching for deeper realities than those which objective science can yield? Will the titanic boundlessness of modern man's thinking somewhere come to rest and will a new inner certitude be possible of achievement? A searching book that raises more questions than it answers. But provocative from beginning to end.

William A. Mueller

The Christian Imperative. By Max Warren. New York: Charles Scribner's Sons, 1955. 144 pages. $3.00.

There is far more than meets the eye at first glance in this penetrating study of the World Mission of the Church. The outline is very simple: "Go Preach," "Go Teach," "Go Heal," "Go Baptize," followed by a fifth chapter, "The 'How' of Obedience." But for Warren, obedience to the commission to preach involves far more

than pulpit proclamation; teaching includes much beyond the conducting of schools; healing refers not so much to medical missions as to binding up the wounds in the social order; while the word "baptize" is stretched to include the Christianization of all human relationships, the transformation of society. The result is a philosophy of Mission so sweeping that little is omitted which might be called "Christian."

Despite the comprehensiveness of his view the author is concerned in a particular way with what is called "foreign missions," and rightly insists that there is still a difference in serving at home and serving abroad. His final chapter deals with the increased demands for highest standards of selection and training of overseas missionaries. He is himself General Secretary of the Church Missionary Society (Anglican).

Some may be disappointed in the failure of the book to convey a sense of urgency concerning world missions, which is implied in the title. This failure is inherent in the inclusive nature of the interpretation. Perhaps in the long run, however, more devoted service can be called forth in response to this larger concept than to a more highly charged but shallower view.

H. C. Goerner

Zwingli und Luther. Ihr Streit ueber das Abendmahl. By Walther Koehler. Guetersloh: C. Bertelsmann Verlag, 1953. 534 pages. DM 38.00.

This is the second volume on the Lord's Supper Controversy between Zwingli, the reformer of Zurich, and Luther, the reformer of Wittenberg. It covers the political and religious implications of the controversy from the opening of the Marburg Colloquy of 1529 to the conclusion of the Wittenberg Concord of 1536.

Chapter 1 outlines the negotiations prior to the Marburg Colloquy. Various disputations took place prior to the meeting of the chief contenders in the controversy. The Articles of Schwabach were designed to separate the Strasburg reformers from the Zwinglians and to win them over to the Lutheran position. The meat of this learned treatise lies in chapter 2 dealing with the Marburg meeting of the two reformers. The *dramatis personae* are skilfully described. Luther in his robust view of the Lord's Supper, insisting without evasion on the literalness of the word institution, *Hoc Est Corpus Meum,* rejecting from the start every rational sort of proof. Zwingli, on the other hand, Christian humanist that he was, emphasizing the spiritual nature of the Supper. Luther thinks in terms of the numinous, the wonder of it all, and he can say: "If we knew the ways of God, He would not be incomprehensible, since

He is the God of wonder." But Zwingli insists on Jesus' word "*Do* this in *remembrance* of Me!" Luther presses the *verbum externum* —the Word does everything—while Zwingli points to the *verbum internum,* received by faith. Two worlds in collision, and no bridge to span them! Luther can even speak of a *manducatio corporalis* for both believers and unbelievers, though with different effects. All of Zwingli's arguments avail nothing in Luther's mind.

William A. Mueller

Christian Nurture Through the Church. By Lee J. Gable. New York: National Council of the Churches of Christ in the U.S.A., 1956. 126 pages. $1.25.

According to the foreword this book is the outgrowth of the corporate thinking of seventy specialists in the field of Christian Education who had a meeting in 1953. Dr. Gable, who wrote up the findings, is professor of Christian Education in the Evangelical and Reform Seminary, Lancaster, Pennsylvania.

The book seeks to make a practical application on the local church level of some of the principles of religious education. Because the book was written for many different denominations, specific suggestions are sometimes difficult to make. Yet, in spite of this, a real contribution is made in terms of giving help to the local church. Even though his suggestions concerning grading differ from the Southern Baptist approach, our pastors and ministers of education will be happy to learn that this group of educators suggested small adult classes, twenty-five as a maximum.

The author deals with such matters as leadership, pupils and program, building and equipment. His chapter on Public Relations and Publicity is unusually good. In light of the value of this book one could wish that the publisher had provided a better binding and larger print to make the book more readable.

Findley B. Edge

By Faith Alone. "The Life of Martin Luther." By W. J. Kooiman, translated by Bertram Lee Woolf. New York: Philosophical Library, 1955. 218 pages. $6.00.

This is Christian biography at its best. It was originally written in Dutch by the Professor of Church History at the University of Amsterdam, but it was soon translated into German and now the English-speaking world is fortunate to have it in translation. The reviewer thinks that the author succeeded in his objective: "As a clergyman, I wrote this book with my parishioners in mind. It is

a pleasure to know that it is just this aspect, the comprehensible form and popular character, which has commended the book outside the Netherlands. I trust this may be a means whereby the figure of Luther, whose work retains a real significance for our times, may gain greater familiarity among a wider circle of readers." The work possesses a rare combination of scholarship and simplicity; it will reward both laymen and historians. Dates and technical terms are sparingly used. The reviewer highly recommends this biography for church libraries and average readers. This historian will object to the lack of annotation, but he will immediately recognize the work as authoritative. It is unfortunate that such an excellent biography costs so much!

Hugh Wamble

The Koran Interpreted. By A. J. Arberry. London: George Allen & Unwin, New York: The Macmillan Company, 1955. Two volumes, 350 and 367 pages. $10.50 the set.

There are several English "translations" of the Koran. The author of this new version was familiar with these, but weighed them all and found them wanting. In justification for an additional translation, he points out that "in no previous rendering has a serious attempt been made to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran" (Vol. I, p. 25). This Arberry essays to accomplish.

As the title indicates, Arberry modestly declines to call this a translation, concurring in the orthodox Muslim claim that the Koran is "untranslatable." This suggests the reverent appreciation which this Englishman, professor of Arabic at Cambridge, has developed for the writings of Muhammad. While he nowhere professes to be a convert to Islam (as Pickthall did), he regards Muhammad as a true mystic, to whose writings he applies the term "revelation," with a message that is "eternal" (Vol. II, pp. 15, 16).

How far this rendering succeeds in capturing the rhythmical beauty and mysterious poetical quality of the original only another scholar of Arabic literature will be able to judge. This much is clear: Professor Arberry has produced an English interpretation of the Koran which has pleasing literary qualities of its own. Better than previous versions, it will enable the reader to understand how this book, so impoverished in ethical and spiritual content when compared with the New Testament, has been able to cast a spell over many millions.

It seems safe to predict that this will soon be recognized as the best English translation of the Koran.

H. C. Goerner

Redemption Accomplished and Applied. By John Murray. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1955. 236 pages. $3.00.

Evangelism stands in need of a constructive theology as much as ethics and education. Many have attempted a theology for social ethics and religious education, but modern evangelism often finds itself stifled by a theology which is contrary to evangelistic fervor. Professor John Murray of Westminster Theological Seminary has discussed the topics which are most vital for evangelistic preaching. The first part of his book is a treatment of the doctrine of the atonement with reference to necessity, nature, perfection and extent. It is in his treatment of the extent of the atonement that he departs most from the Biblical teaching and advocates a view which has always stifled missions and evangelism. One is left unmoved by his treatment of "limited atonement" which argues that "we must reckon with the fact that unless we believe in the final restoration of all men, we cannot have an unlimited atonement" (p. 74). Such a conclusion is reached only because the author assumes that redemption is a monologue of God, not a dialogue between the God of grace and the man of faith. This criticism, however, is the crucial distinction between hyper-Calvinism and the modified Calvinism that has given birth to the best in American theology. If American theology has anything to contribute to the rigid and frozen orthodoxy of Europe, it is in the realm of missions, evangelism and education. Professor Murray has failed to absorb the best in American theology.

The second part of this volume deals with the application of redemption in calling regeneration, faith, repentance, justification, adoption, sanctification, perseverance, union with Christ, and glorification. This is the traditional pattern of the Calvinism advocated by the author. In this section, disappointment is found in the teaching of passive regeneration (p. 123). It is no surprise to read the disparaging remarks about "a cheap and tawdry evangelism" when an author can make such claims as: "We are not born again by faith or repentance or conversion: we repent and believe because we have been regenerated" (p. 127).

A general criticism of the book pertains to exegesis. Why should a man who obviously knows the Biblical languages well continue to follow the inaccurate translation of the King James version in such passages as John 1:12 and 1 John 3:1? Despite the fact that the reviewer shares the author's concern for a real Biblical theology, it must be said that a crippling conservatism has restrained the full statement of Biblical thought.

Dale Moody

Hoof Beats to Heaven. By Sydney Greenbie and Marjorie Barstow Greenbie. Penobscot, Maine: Traversity Press. 623 pages. $6.00.

This is the first of a trilogy on the development of American culture; by telling the story of Peter Cartwright (1785-1872), the famous backwoods preacher of Methodism, the Greenbies hope to trace this development. This first volume deals with the Virginian background of Cartwright's family, the conditions which pioneers endured as they travelled over the Wilderness Road to the Land of Blood, and the varied problems which they faced in setting up stable communities on the frontier; the volume closes in 1803 when Cartwright entered "Saddlebag College," the alma mater of the circuit rider. The history of pioneer days is very interestingly told, but the reviewer feels that it is somewhat distorted, in emphasis if not in fact, by the effort to relate everything which happened on the frontier to the Cartwright family. Peter Cartwright is unrealistically portrayed as one having peculiar powers of observation and analysis when he was only six or seven years of age, and this portrayal persists throughout the book. The "wild times" are graphically described: the brutality of Big Harpe, the friction between the common people (Regulators) and vested interests, the illicit commerce of Alston and the Masons, moral delinquencies (especially drinking, gambling, and sexual promiscuity), and the rise of religious groups. The Great Revival around 1800 is accurately traced to the work of McGready in Southern Kentucky, but the camp meeting is not given full attention. It is stated that revivalism broke out because of the excessive emotionalism of pioneers (which led to excesses in "sin" as well as in "religion"); religion was a "coming thing," so revivalism was successful. Methodists are said to have had an "ambiguous theology," while Baptists were primarily concerned with "moral analysis" (an allusion to the "gathered" or "pure" church); Barton W. Stone came out of the "limbo" between Presbyterianism and Methodism. Source materials are not cited, due to an "unhappy experience" which the authors had with the documentation of a former book; however scholars may have access to sources upon request. Frequent errors in typography and binding offended the reviewer, though he read the book with intense interest.

Hugh Wamble

Barton Warren Stone. By William Garrett West. Nashville: The Disciples of Christ Historical Society. 1954. 245 pages. $4.00.

Dr. West, pastor of the First Christian Church of Chattanooga, seeks to demonstrate that Stone is (1) a neglected co-founder of the Disciples of Christ-Christian communion and (2) a forerunner of the ecumenical movement. He has done an excellent research job

in Discipliana, especially in magazine literature, on the subject of his doctoral dissertation at Yale. The career of Stone is only sketchily traced, for the chief objective is to define Stone's thought as it relates to Christian unity. With refreshing candor West criticizes both Campbell and Stone, but it is evident that he prefers Stone. Campbell and the (second-fourth generation) Disciples are criticized for their sectarianism; Stone is foremostly criticized for his non-political and non-social views which the present-day Christian Church rejects. Reared as a Presbyterian, Stone early disfavored predestinarian Calvanism, and he later developed a liberal theology which was more compatible with frontier life. While rejecting revivalistic excesses, Stone favored revivals; in 1803 he was among the revivalists who separated to form the Springfield Presbytery which lasted only nine months. Stone came to reject Calvinistic theology and to advocate the restoration of primitive Christianity. After 1826 he sought a union between "Christians" (Stoneites) and "Disciples of Christ" (Campbellites), and this union was effected in 1832 even though Campbell discouraged it. Campbell and Stone differed on (1) the primitive name, (2) the nature and work of Christ, (3) baptism and communion, and (4) revivals and church government. Stone's efforts to unite the Christian Connection of the East and the Campbellites were abortive, due to mutual distrust. West sees Stone as a constant follower of the "polar star" of Christian unity, based on love, trust, and "a Sermon-on-the-Mount type of primitive Gospel." The two major defects of this excellent work are: (1) an unhealthy neglect of Stone's institutional ecclesiology, which neglect gives the impression of amorphous unity; and (2) the failure to relate Stone to denominations other than Presbyterianism (before 1803) and Disciples and Connectionists (after 1825), which failure permits West to paint an unrealistic picture of Stone's ecumenicism.

Hugh Wamble

Tiefenpsychologie und Erloesung. By Wilfried Daim. Wien: Verlag Herold, 1954. 360 pages plus 34 pictures. Austrian Shillings 118.—

This work by the 32 year old Viennese scholar who is also known by an earlier work about the *Transvaluation of Psychoanalysis* offers intriguing vistas to the student of psychotherapy and depth-psychology. The latter branch of psychology is employed in order to attest the fact that both religious and ontological concerns have definite psychological relationships. The idea of fixation which the author had already treated as of central significance receives in this work enhanced and accentuated treatment. Fixation is viewed as the idolized aspect of an instinctually exaggerated content of reality.

The neurotic who turns to the psychotherapeute would be free of his fixation. But generally he is unaware of it being an idolatrous fixation. It is at this point that the Christian dimension of redemption presents itself as the possibility of deliverance. Human existence, the author avows, no matter how terribly enslaved by passion, perversion and sinful habits, cries for redemption. A careful examination of man's need of redemption leads sooner or later beyond empirical entities and involvements of a purely psychological or psychoanalytical procedure of deliverance. Theological dimensions loom up whenever men's fixations are confronted existentially and radically. The author disavows theological competence, but summons theologians to enter the list in order to combine with the psychotherapeutes and psychatrists in order to answer the deep hunger for salvation that is characteristic of men made in God's image. Men like Paul Tillich, David Roberts, John McNeil, Outler and our own Professor Wayne Oates have increasingly pointed up the same need of cooperation between theologians and psychatrists. Biblically speaking, the father's cry "Lord, I believe, help thou my unbelief" expresses the situation of every person suffering from a fixation and neurosis.

The reviewer hopes to discuss Daim's book in a larger essay in the near future and begs the indulgent reader to be patient until that essay has appeared.

William A. Mueller

The Alpha and the Omega. By Paul Erb. Scottdale, Pennsylvania: Herald Press, 1955. 153 pages. $2.50.

In the midst of historical and scientific threats to human existence many have thought it needful to restate the grounds for the Christian hope of Christ's second coming. This was especially evident in the Evanston meeting of the World Council of Churches, but the interest continues in most Christian groups. Paul Erb, editor of the Gospel Herald of the Mennonite church has interpreted the Christian hope as a denouncement. The completion of Christ's work, the perfection of the kingdom, the defeat of death and of God's enemies, the judgment of the world, and the triumph of the church, and the purpose of God for the earth all depend on the future coming of Christ. The French word denouement, so frequently used by Erb as the clue to New Testament eschatology, is "used to describe the unfolding at the end of a plot, when everything becomes clear and the action reaches its end."

The value of this volume is marred by a few inaccuracies. The reference to the idea of the axis of all history (pp. 6, 113) in the existential philosophy of Karl Jaspers leaves the wrong impression.

Jaspers' book, *The Origin and Goal of History*, makes it clear that the "real and original axis" is found about B.C. 500 and that St. Augustine's construction "breaks down" (p. 259). Erb's remarks suggest Jaspers is more on the side of the saints than he really is. On the other hand the idea that "the lost are immortal" (p. 101) is rooted in Plato's arguments for natural immortality rather than in the Biblical teaching that immortality is the gift of God to the redeemed alone. Immortality in scripture is far more than the Platonic idea of mere survival of the soul after death.

Dale Moody

The Renewal of Man. By Alexander Miller, Garden City, New York: Doubleday and Co. Inc., 1955, 184 pages. $2.95.

This book by an Australian theologian is a real contribution to the study of man in society and his regeneration. Its author analyses the despairing dilemma of modern man and his cry for renewal by examining modern literature, authors like Arthur Koestler and Grahame Greene. He proceeds to differentiate between the unique Biblical understanding of God's initiative in redemption and the view of the human religious consciousness apart from the revelation in Christ. This leads to a stimulating discussion of justification by faith and the ethics issuing from this redemptive experience. The morality of the secular world is thus set in its Christian framework, and Mr. Miller completes his discussion by an admirable treatment of the Christian doctrine of vocation and by the presentation of the church's unique status in the contemporary culture. This makes great reading and calls for little criticism; most of the latter must be directed at the somewhat obscure style. We can be grateful for a book which calls us back to the central issues of our Protestant tradition.

E. C. Rust

Royce on the Human Self. By J. H. Cotton, Cambridge: Harvard University Press, 1954, xiv, 347 pages. $5.00.

This book is an able study of Royce's teaching on the human self, but it also throws illuminating light on the whole of the great philosopher's system of thought. It includes a biographical study.

Royce was one of the great American philosophers of this century, and an advocate of that panentheistic type of thinking which has influenced many subsequent thinkers. He argued that human selfhood is not an immediate given in experience, but that it is based upon experiences drawn from memory and purpose. The present is not its sole ground, but this lies in the fact that we are creatures

with a past and a future, and also that we are beings in relationship to other selves from whom we differentiate ourselves. This emphasis on relationship is very modern and has its counterpart in much contemporary philosophical thought.

Descarte's identification of selfhood with objective thinking has, in our time, been replaced to a large extent by the subjective and existentialist approach which recognizes that self-consciousness is given in our relationship with other selves. We find ourselves, according to Royce, only as we realize our relatedness to the largest whole in which we truly, organically participate. Royce sees the goal of this involvement to lie in the Absolute, and the weakness of his system lies here, since the Absolute embraces all lesser selves, which do not thereby enjoy the Christian view of human destiny.

Dr. Cotton criticizes Royce's view of the present moment, and his critique is rewarding reading for those who are interested in or influenced by Royce's thought. Royce's mystical sense of the Absolute and his emphasis on loyalty to the 'beloved community' give a Christian varnish to a philosophy which belongs, in fact, to the Hegelian tradition and has little in common with true Biblical religion.

E. C. Rust

Peregrinatio. Studien zur reformatorischen Theologie und zum Kirchenproblem. By Ernst Wolf. Muenchen: Chr. Kaiser Verlag, 1954. 358 pages. DM. 17.00.

Ernest Wolf, church historian and friend of Karl Barth, offers in this volume a collection of 13 essays which have appeared in various journals between 1934 and 1951. The topics discussed range all the way from Luther's view of the Gospel and religion to contemporary ecumenical concerns. Essay Nr. 8 on *Politia Christi* on the social ethic in Lutheranism is particularly provocative, since it was written after World War II. Thielecke, Diem and Gollwitzer have also recently addressed themselves to this crucial issue. Is Lutheran social ethic primarily an ethic for the individual (Eino Sormunen)? Does it advocate a double morality, one for the private Christian, another for the Christian in social or political relationships (E. Brunner)? Was Georg Wuensch right in his contention that Lutheran social ethic had collapsed under the impact of modern conditions? Is it fair to attribute to Luther himself the patriarchal social ethic of post-Reformation Lutheran social ethic? Wolf denies it. We must beware, he argues, of sanctifying any of the temporal structures of the world and of losing sight of the eschatological character of the Kingdom of God (223). Even the imaginably best form of human society still falls short of God's design or reign. At least three of these essays deal with controversial theology with special reference

to Catholicism. I point to essay 3 on *Sola Gratia,* essay 5 on *Leviathan* and the remarkable article on *Man and Church in Catholic Thought* in essay Nr. 12. Throughout these essays Professor Wolf fights a running battle with the Catholic *analogia entis* and its implications for Catholic theology.

William A. Mueller

Verkuendigung und Forschung. Theologischer Jahresbericht 1951/52, 1-3, Muenchen: Chr. Kaiser Verlag, 1953/4. 248 pages. DM. 6.60.

"Kerygma and Research" is the title of these reviews of current theological literature. Volume 1-2 covers the following fields: missionary and religious science, New Testament, systematic theology, history of dogma and church history. Vol. 3 continues the latter and then deals with publications in practical theology, Old Testament, New Testament and systematics. The articles cited are of a high scholarly caliber and written by competent men in these fields. It must suffice to indicate some of the highpoints in the discussion of widely diversified fields of interest. The lead article by Walter Holsten deals with "The Religious Past and the Church's Present." It raises significant questions bearing on the theory of missions and religious science. To what extent may ancient Babylon and Egypt be included in the antecedent background of Christian origins? Scholars like Francis Jordan, the Egyptologists Junker and Breasted have written works suggestive of widening the orbit of Christian backgrounds. Is it, for instance, legitimate to establish conscience primarily in sociological conditions as Breasted has done in his "The Birth of Conscience"? Or to posit a real dependence of Old Testament religion on that of Egypt as the Chicago scholar has done? Martin P. Nillson's monumental *History of Greek Religion* gets beyond a narrow definition of the Greek spirit which no longer can be accurately limited to classicism. Gunter Bornkamm's *Mensch und Gott in der griechische Antike* is cited as proof of the thesis that the Kyrios faith of the early Church was not a protest against the Emperor cult. Roellenbeck's *Magna Mater in the OT* strains our credulity by asserting a tendency among the ancient Hebrews to dethrone the "Great Mother" idea in favor of Jahve. Father Wilhelm Schmidt of Vienna is reported to have issued the 9th volume of His *The Origin of the God Idea.* As vigorously as ever Schmidt defends his theory of the High God in all religions primitive and advanced.—Is Buddhism a science or a mystical system? Hans Wolfgang Schumann, leader of German Buddhists, avows Buddhism to be the former and to advocate, contrary to religions of grace, moral self-redemption. Hans Joachim Schoeps *Deity and Humanity. The Great Founders of Religion and Their Teachings* receives favorable

comment. Schoeps holds that Judaism, Christianity and Islam cannot possible make a compact with Buddhism. Their view of the living God enforces an unqualified NO! to Buddhist thinking. Anton Anwander's *The Religions of Mankind* reveals the typical Catholic rapport with all religions in terms of the *analogia of being* concept. Even in atheist Buddhism we may hear the irresistible cry of man for God. *Uroffenbarung* (primeval revelation) and mysticism justify the Catholic interpreter to assume "secret Christians" to be found in all religions. No religious custom per se anywhere that could not be absorbed into the practices of the Catholic Church! A significant admission. Those of us who know Mexico and Latin America are not at all surprised.

In the section on Missionary Theory Holsten reviews books by Hans Werner, Latourette, Chirgwin, Poerksen, George Seaver and Catholic writers such as Thomas Ohm's essay on "The philosophical religious training of the Indian Clergy." Ohm wonders whether it would not be wise to replace Thomas Aquinas with the Vedanta, since the latter contains many *Logoi spermatikoi.* The spiritual heritage of India must not be disregarded.

Under Systematic Theology Gerhard Gloege reviews Emil Brunner's *Dogmatik.* See Vol. 1-2, pp. 57-78. Brunner's theology comes under sharp critical review. Gloege speaks of an actual emotionalization of thinking in Brunner. Christian experience is normative for this type of thought. Religious experience tends to relativize the witness of Holy Writ and thus the reformatory outlook suffers violence in Brunner's theology. Gloege also speakers of an actual rationalization of faith in Brunner despite Brunner's avowed attempt to grasp the true biblical picture of man. Yet, according to Gloege, Brunner's anthropology is primarily phenomenological, and not theological. Brunner is also accused of disregarding the decisively eschatological character of the New Testament kerygma. Brunner's mediating theology has a tragic quality. Thus Gloege! Whatever one may think of Gloege's detailed critique of Emil Brunner, his critique needs to be taken seriously in future discussions of neo-Reformation thought.

Wolfgang Schweitzer's report on *Church and Ecumenics* reviews both Catholic and Protestant books in this area. Otto Weber's and R. Prenter's ecclesiological studies receive a high score, E. Brunner's and P. Tillich's view of the Church a low score. The latter cannot possibly do justice to the Church since his theology has completely become a philosophy!

Space forbids to indicate the other valuable essays and reviews in these volumes. Exact titles in German and date and place of publication will be found in the appropriate places of this review journal.

William A. Mueller

Greek-English Concordance To the New Testament. By J. B. Smith. Scottdale, Penn.: Mennonite Publishing House, 1955. 430 pages. $12.75.

This (large) book is unique. "There is no other concordance which provides the ordinary reader with as much information so conveniently displayed."

We have first a complete concordance of 5,523 Greek words, arranged in alphabetical order, and listing every occurrence of each word in the New Testament, and under whatever English word is used to translate it, as found in the King James Version. As an illustration, take the word Spirit, *pneuma*. This word is used 385 times in the New Testament. In the King James Version it receives more than a dozen designations, such as "the Spirit of God," "Spirit of Christ," "Spirit of the Lord." Open this Concordance at *pneuma*, and one finds on the two pages all uses of this word, under the English words by which it is translated and designated, showing the New Testament book, chapter and verse where each is found. So with all the 5,523 Greek words.

Then follows an English-to-Greek index, with over 15,000 entries, by which one can go from an English word back to the Greek which it translates. Since more people use the King James Version than any other, this Version was made the basis of this work. These people can use this concordance. So can the technical Greek scholar who has access to later and better translations and the older and more accurate Greek manuscripts on which these translations rest.

Thus the fruits of more than twenty years of painstaking labor are now made available to all who, through the use of English or/and Greek, wish to study the New Testament intelligently and comprehensively.

William W. Adams

The Four Great Heresies. By J. W. C. Wand. London: A. R. Mowbray and Company. New York: Morehouse-Gorman Company. 139 pages. 8 shillings and 6 pence.

The unity of Christ is perhaps the climax of all Christological discussion. It is not enough to affirm the true deity and the true divinity of Christ and leave it at that. Some effort to state the unity of the two natures in one person seems a necessity for complete and coherent Christology. In early Christianity Arianism attempted a solution that made Christ an intermediate creature between God and man, but this was condemned as heresy at the Council of Nicea in A.D. 325. Apollinarius argued that Christ had a human body and soul with the divine Logos as his mind but this was soon recognized as a denial of the full humanity of Christ and

condemned at Constantinople in A.D. 381. In opposition to Apollinarius, Gregory of Nazianzus had used the term *Theotokos* to describe the mother of our Lord, and Nestorius, recoiling against the idea that Mary bore God, countered with the claim that was interpreted to make Jesus and Christ two persons. He was condemned at Ephesus in A.D. 431. Eutyches put forth the idea that Christ was from two natures but after the incarnation in only one nature, and this with the other three heresies was condemned at Chalcedon in A.D. 451 by the affirmation of the two natures and one person of Christ. While the reviewer does not agree with Bishop Wand's evaluation of the impersonal humanity of Christ (p. 108), the rest of the book may be warmly recommended as a crystal clear statement of the movement that led to Chalcedonian Christology.

Dale Moody

Das Ringen Luthers um die Freiheit der Theologie von der Philosophie. By Wilhelm Link. Munchen: Chr. Kaiser Verlag, 1955. 391 pages. DM. 13.50.

This work, originally a doctoral dissertation at Tuebingen University written under the direction of Karl Heim, appears posthumously, since the talented author was accidentally killed while climbing the Alps in 1938. His aim is to unravel the struggle which Martin Luther had in freeing himself and his theology from the encroachments of medieval philosophy. In the introduction Link states and defines his method of approach to the problem. It is essentially teleological (48). He then plunges into the question regarding the origins of Luther's break with Rome. Link holds that Denifle's judgment about the uncertainty in the minds of Protestant theologians in this matter is still true after more than 50 years of research. Everything turns around the problem how men are justified before God? Is the forensic interpretation of the *iustitia Dei* basic to Luther's understanding of his evangelical experience? And is Luther's high moral consciousness, as Holl believed, to be prepared in the ethical rigor of Catholic monasticism (29)? Link analyses the interpretations of various writers such as Denifle, Grisar, W. Braun, Hunzinger, E. Hirsch, Vogelsang, Scheel, Stange, O. Ritschl, R. Seeberg, von Schubert, Iwand and Thiel without fully agreeing with their views. In the definitive part of his treatise Link deals with the formula *simul iustus et peccator,* so characteristic of Luther's view of faith and salvation. Man at every point of his life as a Christian is "at once just and a sinner." This, Link maintains, was not a general philosophical truth, but true only in the subjectivity of faith when the redeemed soul stands adoringly before God (77-78). Faith may be interpreted psychologically and hence within the framework of a philosophical category, but such an interpretation scarcely can

do justice to its intrinsic character. Faith is a given, yea a gift of God. Luther tried earnestly to withdraw even the redeemed man from all self-contemplation and self-mirroring so that he might give all glory to God, the only author of our salvation. The faith attitude, therefore, is basically a confessional attitude. It is God-inspired and God-directed, and, strictly speaking, not at all a possibility of man, either psychologically or epistemologically, but the work of divine grace. Yet Link does not deny that Platonian ideas intruded again and again in Luther's early period (p. 225). This is a profound study and we regret not to be able, due to lack of space, to do it fullest justice.

William A. Mueller

Der Aufstand. By Stefan Brant and Klaus Boelling. Stuttgart: Seingrueben Verlag, 1954. 325 pages. DM. 11.80.

The subtitle of this book reads: Background, History and Interpretation of June 17, 1953. To the student of contemporary history this points, of course, to the revolt of German workers in the Communist controlled East German Soviet Republic. This revolt right under the guns of Soviet Russia's army of occupation was *the* sensation of the summer of 1953. This uprising of tens of thousands of German workers in Berlin, Halle, Magdeburg, Erfurt, Gera, Leipzig, Chemnitz, Dresden and Kottbus, all of which were for days under state of siege, was an open rebellion of men and women who despite 8 years of Communist rule rose to the heights of the human spirit. With the motto "We want to live like free men!" these intrepid workers struck their tools, left factories and mines, and marched singing through the great cities of East Germany. They demanded free and secret elections, the decrease of impossible norms of production and prices, and the removal of the German Communist regime. They stormed party headquarters, beat up party henchmen, poured tons and tons of party propaganda upon the streets and burned the trash of Communist gibberish, and for the first time since 1945 men and women marched and sang, their heads high, eyes filled with joy, and hearts beating with courage. The Russian authorities stood aloof for a few hours, then backed heavy tanks into the surging masses. On the whole the Russian soldiers acted in a most disciplined manner. It was the Vopo-East German Police that started shooting into the defenseless masses. Because of lack of leadership the movement finally collapsed under the ominous threat of Russian guns and thanks. To the Western world and the satellites of Soviet Russia the revolt of June 17, 1953, was a stern reminder of possible things to come.

William A. Mueller

Justus Lipsius. The Philosophy of Renaissance Stoicism. By Jason Lewis Saunders. New York: The Liberal Arts Press, 1955. 228 pages. $4.50.

Lipsius, best known as a classical philologian and literary critic, is here treated in the role of mediating the Stoic philosophy to men of the latter half of the sixteenth century. However, the author points out that Lipsius's Neo-Stoicism was tinged with Neo-Platonic, Gnostic and Christian aspects, a fact which escaped his interpreters from Miraeus (1606) to L. Roersch (1925). It is intriguing to learn that Lipsius found the Stoic notion of Fate entirely compatible with the Christian doctrine of God's Providence. Chapter 1 details the life of Justus Lipsius. Born of Flemish parents not far from Brussels, Lipsius received the classical education of his day, matriculating at 13 in the Jesuit College at Cologne. At 16 he entered the University of Louvain where he made many life long friends. According to the custom of his age he visited Italy to advance his reputation as a budding scholar. By 1572 we find Lipsius at the University of Jena where he taught History and Eloquence. Here he professed the Lutheran faith in order to secure his chair. Later, after his return to Holland, he again turned back to the Catholic faith. It cannot be said that Lipsius always demonstrated either the fortitude of the Stoics or the loyalty of a Christian. This explains, perhaps, his mediating position between these two faiths. "His plea was one opposed to the *dogmatism* of dogma" (p. 218). Lipsius effectively brought to light abiding insights of Stoic wisdom based on a careful study of original sources.

William A. Mueller

Growing a Christian Personality. By R. Lofton Hudson. Nashville: Sunday School Board, Southern Baptist Convention, 1955. 115 pages.

It takes a skilled hand to take the highly technical literature in the field of personality studies and make them meaningfully available to the lay person in the churches of the varied and differently prepared audiences of the Southern Baptist Convention.

Dr. Lofton Hudson has accomplished this difficult objective in an admirable manner in his latest volume, *Growing a Christian Personality*. With a happy sense of humor, a penetrating insight, and an extensive knowledge of Christian literature, Dr. Hudson deals with many of the major issues in personality adjustment, growth, and maturity. He calls attention to the need for insight into and control over one's emotions. He draws a distinction between the assets and liabilities of the healthy and the unhealthy conscience formations with which every skilled counselor has to deal. He takes up the unique character of Christian love and particularly shows how this

power of relatedness enables one to live an effective married life and to get along in the experiences of home life.

This book has been written for a teaching study book in local churches and is admirably done. Every minister can profit by this beautifully done work.

Wayne E. Oates

On Listening to Another. By Douglas V. Steere. Harpers Press, 1955. 71 pages. $1.50.

These words, written by an outstanding member of the Society of Friends are the written Swarthmore Lectures for 1955 at the London yearly meeting of the Society of Friends. The first half of the book covers the author's penetrating understanding of the spiritual depths and ultimate dimensions of the ministry of listening. Nothing that I have read in the field of technical psychotherapy plumbs the depths that these few but precious pages reach. Yet on the other hand, these pages reflect that Steere is intimately conscious of the relevance of contemporary psychotherapeutic findings for an understanding of the inner encounters of one spirit with another in the I thou relationship of counseling and prayer. But one has already to know these findings, because Steere has so mastered them in essence that whatever they have to offer is his voice and not the echo of an alien voice.

The latter half of the book gives an authentic account of the corporate worship characteristic of the Quaker meeting, not so much in terms of its outward history or changing character, but in terms of its basic nature as an experience of listening-in-relationship. One reads this with an inner persuasion that be he Quaker or not, he must needs turn from the hurrying, laying waste of life to the inner renewal of the spirit in prayer with God.

Wayne E. Oates

John Zizka and the Hussite Revolution. By Frederick G. Heymann. Princeton, N. J.: Princeton University Press. 521 pages. $9.00.

Heymann, a German who spent seven years in Czechoslovakia and who now teaches European history in the United States, has done a masterful research job on the Bohemian revolution from 1419 to 1424. Very little is said about Huss, and the Hussite movement after Zizka's death (1424) is only sketched. However, the five years of Zizka's activity are described in detail, without sacrificing readability. Heymann's thesis is that Protestantism, modern European nationalism (and democracy!), and modern warfare are traceable in origin to the revolt. The Revolution had a religious motivation, but

this reviewer was disappointed in Heymann's treatment of the religious factors; Heymann is more concerned with the military, political, and social aspects than of the religious. Nevertheless, he says that "one of the important historical conclusions" of the study is that the Revolution was an integral part of the Reformation, implying that the Bohemian reformation would have effectively spread "if Gutenberg's invention had been made and developed just three or four decades earlier." The revolt was Protestantism, a century before Luther! It contributed to an "increased independence of Papal centralization;" it was the first unsuppressed and undefeated challenge to the Roman Church; it was a revolt of "the whole of society," not an isolated movement carried by one social group. Heymann is at his best in tracing the breakdown of the original unity of the revolt into distinct parties and in making a case for Zizka's military genius. Heymann sees Zizka, neither as "a national unifier, seeking to establish a strong, disciplined state under a Slavonic king" (V. V. Tomek) nor as as rabid, fanatical, bloodthirsty, and vindictive revolutionary (Joseph Pekar), but as a zealous, puritanic, theocratic defender of the Word and Law of God.

Hugh Wamble

Clinical Training for Pastoral Care. By David Belgum. Philadelphia: Westminster Press, 1955. 136 pages. $3.00.

For thirty years now the clinical training of pastors has been a developing field within theological education and in relation to the life of hospitals and delinquency institutions. However, this is the first one volume publication which a specific description of what goes on in this kind of education is given. David Belgum describes the dynamic character, the moving purposes, the specific tactical procedures, and something of the content and curriculum of courses in Clinical Training for Pastoral Care.

This is the first book of Professor Belgum who is the Associate Professor of Pastoral Counseling in Northwestern Lutheran Theological Seminary in Minneapolis.

The content of the book deals with the undergirding philosophy of our pastoral concern for the sick, the necessity of vital teamwork in the approaches of the health problems of the sick on the part of people of different professions, a description of the unique resources of the pastor as he visits with the sick, a treatment of the importance and function of the pastoral call, and clinical experience as a source of learning through careful summary and analysis of our pastoral experience, close self-criticism, and intelligent management of pastoral time and resources.

In true clinical tradition, Belgum emphasizes amply and ap-

propriately the importance of careful record keeping and the scrutiny of one's pastoral experience through thorough-going recording of what one is doing in a given pastoral situation.

Whereas this will be a book that professors of Pastoral Care will be using as a handbook in teaching, it is of a special aid to the parish minister who is eager to learn from his own experience and yet needs guidance in his efforts.

Wayne E. Oates

The Cosmic Christ. By Allan D. Galloway. New York: Harper and Brothers Publishers. 1951. 274 pages. $4.00.

Faith sets the spirit of man free. Yet he must live in a body and in a world groaning for deliverance from bondage. If man concludes that his body and the world are "beyond redemption" a dualism is posited that is disastrous. If, on the other hand, his faith includes these "within redemption" the result is a daring drama of cosmic redemption. The issue of dualism versus wholeness in redemption is far more relevant to life than much so-called "practical" thought.

Galloway had little difficulty in demonstrating the development toward a doctrine of cosmic redemption in Biblical faith. The acceptance of a redemptive faith forces the community either to narrow redemption to other worldliness or to broaden it into cosmic redemption. It was the latter logic that Biblical faith followed, but the impact of Gnostic dualism threatened the Biblical faith. Irenaeus, Tertullian and Origen struggled unsuccessfully to overcome this dualism. Even the reduction of the material to the spiritual in Origen failed to do so. The distinction between the natural and the supernatural in medieval thought was a veiled form of dualism that later separated physical science and spiritual reality. An analogy between Kant's dualism and ancient Gnosticism leaves Hegel the problem to relate the subject to the object. Galloway thinks personal redemption and cosmic redemption are not two separate things, the one subjective and the other other objective, but correlative aspects of the same thing.

Dale Moody

Hebrew Vocabularies. By J. Barton Payne. Grand Rapids: Baker Book House, 1956. $1.50.

Recognizing that the building of a usable vocabulary is the greatest stumbling block to efficient Hebrew, Payne has listed the words which occur as many as ten times in the Old Testament. These words are then listed under the heading of verbs nouns, and par-

ticles. Separate lists are given under each heading according to the frequency with which each word occurs. For instance, there are six lists of verbs which show verbs occurring 500-5000, 200-500, 100-200, 50-100, 25-50, and 10-25 times.

Such a procedure is of course not new. Payne's work is based on that of William R. Harper. The emphasis is needed, however, for it provides some basis for vocabulary study for those who desire to keep their Hebrew usable after the completion of seminary study.

Payne is a Th.D. graduate of Princeton Theological Seminary and is Associate Professor of Old Testament at Trinity Seminary, Chicago.

Ralph Elliott

Unity and Language: A Study In the Philosophy of Johann Georg Hamann. By James C. O'Flaherty. Chapel Hill, N. C., University of North Carolina, 1952. 121 pages. $3.00.

The author rightly calls Hamann, the eighteenth century Kierkegaard, "one of the genuine immortals of German history" (p. 7). While many interpretative works on Hamann have appeared in Germany, O'Flaherty's is one of the few treatises on this important figure in English. To Hamann poetry is the mother tongue of the human race. Like Goethe he loathed the philological dissecting of the living language of man. Hamann stimulated, in Germany's Storm and Stress period, men like Goethe, Herder, Jacobi and others. Experience was to Hamann the best school and evidence of the best proof. His epistemology was based on the five senses. Hamann could not separate the living unity of the Spirit into *Sinnlichkeit* (sensualism) and *Verstand* (understanding). "Not *cogito ergo sum*, but rather the reverse is true, or even more Hebraic, *est, ergo cogito*." Hamann was averse to all abstractions. The concrete fulness of life, its spontaneity and zest, appealed to his vivid imagination. To Hamann nature, language, folkcustoms, tradition, together with God's Word in Holy Writ, are all revelatory of God's goodness, grace, and wisdom. At the root of all languages lies nature whose creator is one Spirit, the all pervasive Spirit of the living God. The presence of God in the created order is, ultimately, the presence of the Word of God in nature. Nature is a symbol, an allegory of divine reality. Through faith we may appropriate God's truth and revelation in all of its manifestations. Decisive in Hamann's life was his conversion in London in 1758. This is a worthwhile book on a worthy subject.

William A. Mueller.

Autobiography of Peter Cartwright. With an introduction by Charles L. Wallis. New York and Nashville: Abingdon Press. 349 pages. $3.75.

Peter Cartwright (1785-1872) was one of the best known men of his times and the most colorful Methodist circuit rider on the frontier. By 1850 "a bundle of eccentricities and singularities" was attached to his name, and this autobiography confirms his reputation. During his long life he saw the frontier change into a stable society and a bastion of Methodism. Sturdy, energetic, clever, witty, zealous, forceful, bigoted, opinionated—Cartwright was the ideal frontier preacher. In this autobiography is met one of the legends of American Christianity. The book first appeared in 1856. This centennial edition will be well received by students of American culture, politics, and religion. The preacher will profit greatly by reading it. Among other things, the preacher will learn that many of the stories which he and fellow preachers tell with a note of modernity can be traced at least as far back as Cartwright.

Hugh Wamble

The Linguistic and Literary Form of the Book of Ruth. By Jacob M. Myers. Leiden: E. J. Brill, 1955.

Though not specifically identified as such, this monograph is in keeping with the recent emphasis on oral tradition. The author's major objective is to show a possibility that an old poetic nucleus underlay our present book of Ruth. This poetic form served as the means whereby the material was transmitted orally. From his study of the language of the book, Myers places the original poetic composition in the eight century B. C. He does so because of similarities to J E material. On the other hand, a study of the literary features of Ruth leads Myers to place the final editing as exilic or post exilic, preferably between the fifth and second centuries B. C.

This book should be of interest to both the pastor and also to the student who has time and inclination for a detailed analysis. The general character of the book of Ruth is summarized under the headings of "picturesqueness, conciseness, and completeness." In skilled fashion, Myers thus gives insight as to the content of the book and as to the author's method of presentation. The pastor will find this description helpful in his preparation to teach or preach from Ruth. It would provide good background material for a "book sermon." At the same time, Myers has a valuable contribution for the student of detail, especially in his summary of Hebrew orthography in Chapter 2.

By and large, Myers does a good job of establishing his point that the book of Ruth contains material quite old. His emphasis is

in keeping with recent study which tends to nullify the desire to place a "late evaluation" on Biblical content. This little work should be purchased by anyone seriously interested in properly appreciating the book of Ruth.

Ralph Elliott

Bismarcks Verantwortlichkeit. By Leonhard von Muralt. Berlin-Frankfurt: Musterschmidt Verlag, 1955. 234 pages. DM 14.00.

Since the phenomenal rise and catastrophic demise of the Third Reich of Adolf Hitler historians have tried to understand this debacle as a possible result of Otto von Bismarck's political course. Von Muralt, eminent Swiss historian at the University of Zurich, seeks to counteract in this volume the maligning of the great Chancelor of the First German Reich. This intention of the author is registered in the title of his book—*Bismarck's Sense of Responsibility*—Contrary to popular opinion, Bismarck pursued in statesmanlike fashion *Interessenpolitik* and not a brutal *Machtpolitik*. While Bismarck looked out for the political interests of Prussia he always had a profound understanding for the larger interests of the European concert of nations. During his entire career Bismarck never allowed purely military considerations to determine his judgment. Categorically he rejected the very idea of preventive war. That constitutional monarchy suffered certain inevitable tensions in Germany is understandable in view of its peculiar history and geographical situation. Prussia, the leading state within the united Germany after 1871, could not possibly achieve in 30 brief years what took over 600 years in British parliamentarism. That Bismarck carried on a politics of the center both prior to and after German unification in 1871 cannot be doubted by any competent judge. Von Muralt believes, on the basis of careful research, that Bismarck's statesmanship was ultimately rooted in his Christian (Lutheran) faith. The year 1846 was Bismarck's year of conversion from doubt and deistic views to a vital evangelical faith. Reading Holy Writ and the Daily Devotions of the Moravians was part of his regular religious practice. His political decisions, according to Muralt, were guided by a "unbedingte Sachlichkeit," that is, an unconditional objectivity. Realistically he faced the concrete political situations of his generation. Bismarck, while allied to Austria-Hungary, repeatedly refused to give that empire carte blanche assurances in case Russia would attack it. His secret treaty with Czarist Russia and his friendship with England secured the peace of Europe for more than 40 years. No wonder that Winston Churchill when wanting to pay tribute to Chancellor Adenauer called him the greatest German chancellor after von Bismarck. Von Muralt's treatise deserves the most careful reading by both European and American historians.

William A. Mueller

Von Lenin bis Malenkov. By Hugh Seton-Watson. Muenchen: Isar Verlag, 1955. 372 pages. DM 16.00.

The original English title of this work read: *The Pattern of Communist Revolution.* The German sub-title runs: *Bolshevist Strategy.* Dr. Watson, Professor London University, has written a definitive work which in its comprehensiveness, historical objectivity, and practical suggestiveness is surpassed by no work of similar structure and purpose, With Paul Tillich, Watson is convinced that whether we like it nor not Karl Marx was a great pioneer in the social sciences. "The pre-Marxist social thought is today exactly as useful as the pre-Newtonian natural scientific thinking" (XI). But what Stalinist dilettante writers have written about the aristocracy of labor, slum, proletariat, rich or middle or poor peasants, the small bourgeoisie, and the like, is mostly nonsense and a cover-up propaganda. For many things and conditions have changed since Marx died. But the social problems continue to exist. Communism in its diversified and clever strategy uses the existent ills in various countries for its own ends. Watson distinguishes seven phases in international communism. The first phase (1918-1920) designates the most revolutionary period of the communist movement civil war in Russia, revolutionary upheavals in Finland, Germany, Hungary, and unrest in Italy. Moscow is not yet in the lead. The Commitern is only founded in March 1919. The second phase (1921-28) marks the conflict between Stalin and the opposition of the Left in Russia. While the Communists gain ground in Asia (Java, Japan and particularly China), they lose ground on the European continent. By 1927 international communism is definitely under the heel of Stalin. The third phase (1928-1933) coincides with the first Five Year Plan in Russia. The leftist economic policies of Stalin aroused suspicion both within the Russian communistic party and among the working classes all over the world. In Germany Hitlerism beat communism to a draw in 1932-33. Mao Tse-tung meanwhile quietly expanded his base in the remote provinces of China. The fourth phase (1934-39) was under the aegis of popular front tactics. Anti-fascist sentiments bound heterogeneous elements together in Europe and America. But soon Moscow cooled off toward this alliance with Western bourgeois blocks. The next and fifth phase (1939-1941) marks the temporary honeymoon between the Soviet and the Nazis. In Poland and the Baltics the Russians gained territories which had formerly been under the Czars. The sixth phase (1941-45) is the period of the Grand Alliance and the resistance movements. We now know how Soviet secret agents under the cover of comradeship in arms with Britain, France and the USA lustily stole atomic secrets and made friends and influenced people everywhere—in favor of communism.

The seventh phase, filled with extremist measures, starts about 1946-47, which coincides with the opening of the Cold War, and ends with the death of Stalin in 1953. Revolutions are in full swing in China, Indonesia, Malaya and India. Chinese communism gains momentum, the Korean War erupts in 1950, finding the Western world stunned and unprepared.

Watson tells the story of these seven phases of communist aggression and achievement in sixteen well organized chapters full of fascinating details and facts that throw light on one of the most phenomenal movements of history. World Communism had its rise in the European socialist movements which in turn derive from the industrial revolution and the ensuing political radicalism (p. 1, ch. 1). The conjunction of economic, social, political, religious and national factors shaped the character of European labor movements at the turn of our century. A helot peasantry, bureaucratic despotism, disgruntled intellectuals, the support of political tyranny by the churches, and heterogeneous nationalities in countries like Russia and the Balkans favored radical revolution. Where, as in England and in Scandinavia or the USA a strong and self-reliant working class lived in a country with parliamentary democratic institutions, under favorable educational, social and religious conditions, peaceful settlement of social issues was possible. In Russia members of the intelligentsia were almost forced into opposition to government and into radical or even anarchistic parties. They had nowhere else to go. That the revolution in Russia achieved success in 1917-18 is due to several factors: first, for a time at least the Leninists were able to win the cooperation of the peasants by the socialization of the land. Fear of the former overlords, the White Russians, solidified people in various stratas of Russian society. Even the non-Russian peoples loathed the Bolsheviki less than the White Russians. The military superority of the ill-clad revoluntionary armies led by Trotzki was decisive for the victory of the Communists over their internal as well as external foes. The Tcheka, the political police, effectively liquidated real or assumed foes of the new regime. Of course, the workers had but one choice, revolution, in order to better their lot. For years they had battled for a new deal, and Lenin was able to provide it for them.

What is the answer to Communism? A strong army, the will to freedom, wise diplomacy, realization of democratic justice in our own midst and everlasting vigilance.

William A. Mueller

Preaching On the Books of the New Testament. By Dwight E. Stevenson. New York: Harper Brothers, 1956. 268 pages. $3.95.

After two introductory chapters, setting forth the need for and guiding principles to be used in expository preaching, the author gives a sermon plan on each New Testament Book, treating The

Pastorals as a unit. Each message is in three parts: an introduction to the book, including a summary and an outline of the message; cardinal or leading points in the message; then the sermon idea and outline.

This is an excellent book, ready to meet an urgent need in our day. The author begins with a dynamic idea: church audiences should get more than a Biblical text—they should be lifted to the mountain heights of redemptive history and of Biblical teachings, in order to comprehend the totality of God's message and of the Christian life. The author, who is professor of Homiletics at the College of the Bible, Lexington, Ky., has produced a book that meets this need.

The author is thoroughly familiar with the best scholarship in the field of New Testament historical, critical and exegetical studies. He possesses a keen insight into the present-day needs of church people; and he is gifted in guiding the preacher in making the messages of New Testament books intelligible and practical.

Full use of this book would transform many churches by transforming the preachers first. It would bring an end to small dose, sketchy, superficial sermonettes. It would result in comprehensive, scriptural, and expository sermons that would lead the people to make an intelligent application of Biblical teachings to all of life.

Every pastor should get this book and use it in its entirety. Every Seminary student should be introduced to it.

William W. Adams

Miracles: Yesterday and Today. By Benjamin B. Warfield. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1953, 327 pages, $3.50.

Recent theological discussion revives the question of miracles. At least three views are defended. Those who bow before pancausalism reject all miracles past and present and relegate such claims to the category of myth. This apparently is the view of Rudolf Bultmann. A second view argues for miracles as a proof of revelation in Biblical times but denies them today. Warfield's argument insists that the miracles yesterday were real but those today are counterfeit. A third group of theologians—and with them we agree—affirm miracles past and present. Emil Brunner, although holding that even some miracles in the Bible have legendary material, declares that denial of miracles past and present is a denial of the freedom of God. This reprint (first printing, 1918) of Warfield, although many will take other alternatives, will help stimulate further discussion.

Dale Moody

Dynamics of Group Action. By Daniel R. Davies and Kenneth F. Herrold, New London, Connecticut: Arthur C. Croft Publications, 1954, 55, and 56. Series of 8 volumes. Price of entire set $17.50.

Of vital interest to every pastor, church staff member and denominational executive will be the 8 volumes in *The Dynamics of Group Action* series prepared by Drs. Daniel R. Davies and Kenneth F. Herrold, both professors at the Teachers' College of Columbia University. Both men are key leaders in the rapidly developing field of group dynamics.

Although prepared specifically with the needs of school administrators in mind, the authors have obviously been concerned for church and business leaders who would use these same basic principles in their own spheres. Aside from the first volume on "Citizens Committees," the other books all deal with matters that are vitally related to the successful administration of a church or denominational organization. The titles of the other 7 volumes are "Make Your Staff Meetings Count," "Problem Solving For the Executive," "Leadership In Action," "When Your School Board Meets," "Leadership and Morale," "The Administrator as Consultant," and "Communication and Administration." This last volume is to be released early in 1956.

The other 7 volumes this reviewer has read with great interest. They are dealing with problems that pastors and other church leaders are constantly facing. The books suggest attitudes, procedures, and techniques that would greatly improve church administration.

The volume on "When Your School Board Meets" has tremendous value and suggestiveness for the pastor in his relationships with his deacons and church council. Obviously, the college president would profit greatly from the suggestions found here in helping him to use effectively the members of his Board of Trustees.

Cherishing as Baptists do the principle of democracy, the suggestions and ideas coming from these volumes will be of special interest to Baptist leaders who would harness the tremendous potential of group dynamics.

The price for the entire set of 8 books is $17.50. It may prove to be the best investment that any church leader has made in many years. It could easily revolutionize the ministry of those who have had difficulty in getting along with their church leadership. The prevailing emphasis of all the volumes is the development of a genuine spirit of teamwork based upon mutual respect and concern rather than upon calculating self-interest.

Many of the books would make excellent resource materials for a series of Pastors' Conference discussions. It is my sincere hope that these volumes will be widely read.

Allen W. Graves

Techniques That Produce Teamwork. By Warren H. Schmidt and Paul C. Buchanan, Connecticut: Arthur C. Croft Publications, 1954. 75 pages.

Increasingly pastors and other church staff members are realizing the importance of teamwork in effective church leadership. Church leaders who would like to learn how to tap the tremendous resources of inspired group action will read with interest this little book suggesting some basic procedures for leading people to work together happily and fruitfully.

Many pastors concerned with getting their church staffs, or deacons, or other church leaders to accept more responsibility will read with interest some specific suggestions at that point in this brief but significant book.

The authors deal with those factors which motivate people to work together, principles involved in the sharing of responsibility and authority, ways of encouraging freedom of expression, evaluation of group achievement, and ways of developing team spirit in the group.

A very interesting chapter is the printed record of a tape recording of an actual staff meeting, followed by an analysis of the behavior of the leader and members of the group in the meeting.

Although not prepared specifically for church workers, the basic principles presented in the book will be of obvious value to all who work with groups in the church.

Allen W. Graves

Heaven and Hell. By John Sutherland Bonnell. New York: Abingdon Press, 1956. 62 pages. $1.00.

In simple style the pastor of New York's Fifth Avenue Presbyterian Church presents thoughts on death, immortality, Heaven, Hell, and the resurrection of Christ. More popular than profound, the book often states old truth with telling illustrations. An example is that of the transformation of a worm into a fly on page 49. It is intended to illustrate the metamorphosis of death for the Christian. The reviewer is unable to share the belief in a post-historical conversion of all people as Bonnell seems to suggest on page 48. The author also falls into the common error of quoting I Corinthians 2:9 as an illustration of the things that God has prepared for man in Heaven but the next verse clearly indicates that Paul is speaking of things that are prepared for man here and now. As a whole the book is helpful and useful.

Dale Moody

Abiding Values in Christian Education. By Harold C. Mason. Westwood, New Jersey: Fleming H. Revell Company, 1955. 176 pages, $2.50.

From the viewpoint of a conservative, evangelical theology the author analyzes the place, the function, and the method of Christian education. In the past three decades Christian education has been interpreted primarily in terms of a liberal theology and a pragmatic philosophy. In this volume the writer indicates that he is well acquainted with both liberal theology and pragmatic philosophy, yet he contends that these cannot give expression to the true nature of the evangelical faith. Holding that both content and method must grow out of one's theology he seeks to point out those principles and practices that inhere in Christian education when Christianity is conceived of as an evangelical faith. In doing this he has rendered a valuable service. One could wish that he had not chosen to cover such a large number of areas and had gone more deeply and more thoroughly into a few.

Findley B. Edge

Educational Administration: Cases and Concepts. By Cyril G. Sargent and Eugene L. Belisle, Boston: Houghton Mifflin Company, 1955. 474 pages. $5.50.

This book is designed as a text in Educational Administration for the training of school superintendents and other public school administrators. It will be of interest to pastors, educational directors, and denominational leaders primarily for the insight that it may give into the most effective handling of administrative problems. For such insight, sections Two, Four, and Five would be most helpful to those who are not public school administrators or teachers in this field.

The main body of the book contains descriptions of 35 actual cases involving administrative problems in public schools. These case discussions are designed to stimulate class room discussion so as to help those who are learning the art of administration to know how to deal with such problems.

The pastor or educational director, eager to provide a training program for department superintendents, directors, staff members and other church officials, may find many helpful ideas here in devising such a training program.

Allen W. Graves

Delinquent Saints. By Emil Oberholzer, Jr. New York: Cambridge University Press. 379 pages. $6.00.

One of the Columbia Studies of Social Science, this is an excellent analysis of "Disciplinary Action in the Early Congregational Churches of Massachusetts," from the beginning of the colony to around 1850. Following the lead of several contemporary scholars,

Oberholzer so completely differentiates Calvinism from New England Covenant Theology that he obscures the fact that they are closely related. After defining the covenant and indicating how it was upheld, Oberholzer gives individual chapters to "sins" for which Massachusetts Congregationalists were disciplined; the list is largely comprised of violations of the Ten Commandments. The study is based on thorough source research in church records, and the text is ably supported and aided by minute documentation, tables, and an excellent bibliography. In his last chapter, "The Unattained Utopia," Oberholzer evidences dissympathy with the idea of the disciplined church on which Congregational discipline was based, holding that it is "as preposterous as Plato's Republic." However, he fails to note that the strength of Congregationalism declined as discipline disappeared and individualism arose. This book will reward the sociologist, theologian, historian, and preacher.

Hugh Wamble

Religion and Public Higher Education. By Howard W. Hintz. New York: Brooklyn College Press, 1955. 62 pages. 75¢.

This is the report of a study in connection with the observance of the twenty-fifth anniversary of Brooklyn College. A great variety of viewpoints is represented. At the very beginning is confronted wide divergence of opinion as to the meaning of religion. Much of the value of the study consists in the setting forth of these views of religion, all the way from Moses and the Old Testament prophets through Jesus and the New Testament writers to Erich Fromm, Paul Tillich, Nathan Pusey, Clarence Shedd, Alfred Whitehead and other moderns. Major deficiencies in the modern university are frankly admitted and proposals examined for developing the college program in religion. Importance of student religious organizations is recognized and attention given to religious aspects of student counseling. Traditional and liberal views are contrasted, the author's slant evidently being toward a conservative liberalism. The recovery of the sense of importance of religion in education "means a redirection of the purposes of the university toward the primary goal of developing as completely as possible the intellectual and spiritual resources of individual men and women. No lesser objective can be equal to the present crisis."

G. S. Dobbins

Higher Education of Southern Baptists, An Institutional History. By Charles D. Johnson, Waco, Texas: The Baylor University Press, 1955. 465 pages. $5.00.

All who are interested in educational institutions will be intrigued by this informative, thrilling, and well ordered account of Southern Baptist schools. The major portion of the book is given

to brief historical sketches of the various schools now owned and operated by Southern Baptists. These are grouped according to the type of school and vary from one to fifteen pages in length. Three chapters are given to the senior colleges, one chapter to theological seminaries, another chapter to the junior colleges, and one to the academies and Bible schools.

Of equal value and interest are six opening chapters and a concluding chapter dealing with some general factors of great significance to Baptist higher education.

This book succeeds in being more than a tedious collection of names and dates. It is a thrilling story of repeated achievements despite great obstacles. It whets the appetite for the more detailed histories of each institution which in many cases are yet to be written.

The author was for 21 years the chairman of the Education Commission of the Southern Baptist Convention. This fact plus his inherent ability to express himself clearly and concisely has given to us a factual, readable account of Southern Baptist educational institutions from 1826 to 1954.

Allen W. Graves

How A Small Church Can Have Good Christian Education. By Virgil E. Foster, New York: Harper and Brothers, 1956. 127 pages. $2.00.

For the several thousand churches that still meet in one and two room buildings this book, giving specific suggestions for good educational procedures in such circumstances, will be very timely. The author demonstrates that the lack of space is not as serious as the lack of imagination and good judgment. When church space is limited he proposes a greater use of the homes of the members, of the out-of-doors, of tours through the community, greater use of the public library, summer camps and conferences, and the multiple use of the church building at several different hours during the week.

The worship period in a one room Sunday school should be of the family type using all age groups, making greatest use of the themes, songs, and stories selected from the primary and junior materials, with young people's and adult materials used sparingly. With careful advance preparation the cooperation of all groups in the school can be enlisted resulting in a beautiful, dignified service in which all age groups can participate happily.

In the teaching-learning process, he outlines several effective methods that can be used within the narrow confines of the one room church building.

Two of his best chapters deal with the recruiting and training of good educational leadership in the small church. He insists, "If a church does not have good leaders, it is more likely to be the result of poor recruitment or training than lack of people of ability in the membership." One chapter suggests a dozen ways the small church building can be adjusted to provide more adequate space with minimum expenditure of funds.

This book should prove very stimulating reading for the pastor, Sunday school superintendent, and other leaders in the smaller churches.

Allen W. Graves

The Challenge of Christian Stewardship. By Milo Kauffman. Scottdale, Pa.: Mennonite Publishing House, 1955. 180 pages. $2.50.

The author, President of Hesston College, Kansas, developed the book from the Conrad Grebel Lectureship by appointment of the General Educational Council of the Mennonite Board of Education. Conrad Grebel was an influential leader in the sixteenth century Swiss Anabaptist movement and is considered one of the founders of the Mennonite Church.

Dr. Kauffman follows somewhat familiar lines in dealing with the subject of stewardship, basing his "challenge" on Old Testament and New Testament Scriptures but applying them with striking relevance to the present human situation. Finding the origin of stewardship in the very mind and heart of God, the author shows how man has failed from the beginning to practice this divinely given principle, with disastrous results through the ages. He points to the rediscovery of stewardship as a practical doctrine of property as one of the most significant signs of our times. Throughtful men and women are discovering that personal and social welfare depend on the repudiation of pagan and communistic ideas of property and the practice of Christian stewardship as the alternative.

Stewardship, however, goes far beyond the right acquisition and use of property—it includes all of life: our bodies, our minds, our abilities, our time, our personalities, the gospel itself. We are stewards, the author shows, of material possessions, in the earning of money, in the saving of money, in the spending of money, in the use and conservation of natural resources. The practice of tithing as the implementation of stewardship is presented persuasively and convincingly. Practical suggestions are made as to how a program of stewardship may be inaugurated and maintained in the churches. A final chapter sets out the blessings of Christian stewardship. Here is a book that every pastor may well add to his sources of teaching and preaching and practice of the Christian principles of stewardship of life.

G. S. Dobbins

Group-Centered Leadership. By Thomas Gordon. Boston: Houghton Mifflin Company, 1955. 366 pages. $3.75.

"A new pattern of leadership needs to be discovered." This book is a search for and in part a discovery of the needed new pattern—"one that frees the individual from the control of external authority imposed upon him . . . that puts human values first . . ." The ancient concept of the leader as a dominant person who attracts followers and then more or less controls them must give way in the rise of the "little peoples" to the Christian concept of leadership as discipleship and servantship. The familiar "industrial revolution" is being matched and surpassed by a "psychological revolution," according to which persons will be valued more than property and leadership will seek for those led greater personal freedom where they learn, where they work, where they worship.

Dr. Gordon's "group-centered leadership" is a corollary of Carl Rogers' "client-centered therapy." The author undertakes to translate this client-centered approach in dealing with persons to group situations. He shows how this viewpoint is gradually being accepted by personnel managers, executive heads, business administrators, labor-management consultants, educators and therapists. He has no illusions about the difficulties involved in getting this viewpoint accepted in managerial and educational circles but he is confident of its ultimate replacement of the old authoritarianism.

Part One dealing with this new leadership approach is followed by Part Two, a case study of an actual workshop experiment. Part Three seeks to transfer the procedures of the controlled situation to any industrial situation, in which it is insisted that the essential underlying principles may be applied with success. The final chapter provides exceedingly valuable check lists for the evaluation of an industrial leader. With a few revisions, these check lists would be serviceable in the evaluation of any leader—even the pastor of a church. This book has revolutionary implications for leadership training and practice in industry, in politics, in education, in religion.

G. S. Dobbins

Teacher of Teachers by Ambrose L. Suhrie, Rindge, New Hampshire: Richard R. Smith Publishers, Inc., 1955. 418 pages. $5.00.

This autobiography of a great American public school teacher and administrator will be of special interest to all of those who were touched at some point by his widely influential career. It will also be of interest to all who are interested in public school teaching and administration. It will have value also for the minister of education, pastor, or teacher of religious education who will find demonstrated in the life and work of Dr. Suhrie the basic principles of good administrative techniques.

Allen W. Graves

How to Plan Informal Worship, by Winnifred Wygal. New York: Association Press, 1955. 64 pages. $1.00.

This little book of helps for those called on to "lead devotions" grew out of the author's own need for guidance when called on unexpectedly for such a service. Simply and practically help is given concerning the meaning and primacy of worship, the place of worship in groups, leadership in informal group worship, and the planning and practice of such worship. A valuable section is that giving illustrative worship services. The book is worth its price for the resource suggestions—a guide to obtaining appropriate pamphlets, books, audio-visual aids concerning music, prayers, quotations, stories, the meaning of worship and prayer, group work, audio-visual materials.

G. S. Dobbins

The Christian Character. By Stephen Neill. New York: Association Press, 1955. 92 pages. $1.25.

This in a way is a modern version of *The Imitation of Christ.* Bishop Neill is general editor of the World Christian Books series and author of *The Christians' God,* previously published in this series. He served as general secretary of the World Council of Churches from 1948 to 1951. Within these few pages he has compressed his penetrating insight into the meaning, the marks, the maturing of true Christian character. Each brief chapter deals with a quality of such character: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. The final chapter undertakes to answer the practical question, "What can I do about it?" There is material here for many uses—personal meditation, assembly programs, prayer meeting topics, a series of sermons.

G. S. Dobbins

The Wisdom of the Torah. Edited by Dagobert D. Runes. 1956: Philosophical Library, New York, N. Y., 300 pages. $5.00.

The term "Torah" is regularly used to indicate the first five books of the Old Testament. However, in this booktitle, the term is used as equivalent to "instruction" or "teaching" and thus includes all of the Hebrew Old Testament as well as all Talmudic and much later literature.

This volume is merely a collection of important portions of the Old Testament canon and of Ben Sirach. Basically the text used is the King James Version with very few changes. The men behind

the portions of Scripture used are Moses, David, Solomon, Job, Isaiah and Jeremiah.

The English translation of selected chapters of wise instruction from religious literature is offered with no comment or interpretation.

John Joseph Owens

The Year and Our Children. By Mary Reed Newland, New York: P. J. Kenedy and Sons, 1956. 328 pages. $3.95.

A book for use in Roman Catholic homes describing the ways in which one mother planned special activities and handwork projects in the home that would call attention to the Roman Catholic ritual observances throughout the "church year."

Stories and explanations accompanying the suggested handwork reflect the traditional Roman Catholic viewpoint, limiting its usefulness to others.

Allen W. Graves

The Philosophy of Epictetus. By John Bonforte. New York: Philosophical Library, 1955. 146 pages. $3.00.

The author furnishes in his work a careful revision of T. W. Higginson's translation of the Eight Discourses of Epictetus. The latter lived around 50 to 100 A.D. While still a slave in his native Phrygia he heard the lectures of Rufus the Stoic. As a youth Epictetus was taken to Rome where he taught his home-spun philosophy until he with other intellectuals was banished by Emperor Domitian. He repaired to Nicopolis in Epirus on the Ionian sea, continuing in his teaching. With other Stoics Epictetus taught cosmic determinism, the life of reason, and freedom. All men are brothers because God is their common father. Arrian, a Greek pupil, wrote down these discourses, since Epictetus himself actually wrote nothing.

William A. Mueller

Mastery—The Art of Mastering Life. By E. Stanley Jones. New York: Abingdon Press, 1955. 364 pages. $1.75.

Few men in our time have written more helpfully and inspirationally to give "practical daily help in richer, happier living" than this veteran missionary. Saved from nervous collapse early in his ministry by discovering the secret of "receptivity" as over against anxious activity, Dr. Jones has long been the exponent of a sane and successful type of quietism. The volume contains meditations for each day of the year, arranged in fifty-two weekly series, dealing with "mastery" in every conceivable life situation and problem. The reader will find soul-refreshing in the reading and contemplation of these insightful meditations.

G. S. Dobbins

The Tapestry of Life. By Clarice M. Jackaway. New York: Exposition Press, 1955. 160 pages. $3.00.

"Christ, the Master Weaver, can make a masterpiece of your life." With this optimistic asumption, the author writes of the masterpiece, the Master Weaver, the pattern, the warp threads, the web, the colored threads, the tangled strands, the needless threads, the final inspection. Each chapter is filled with illustrations from a great variety of sources. Each of us is a weaver, life itself is the weaving, Christ furnishes the pattern and the guidance and at last judges and rewards the finished tapestry. The book is beautifully done and would make a lovely gift from friend to friend.

G. S. Dobbins

A Compass for Prayer. By Allegra McBirney. Columbus, Ohio The Wartburg Press, 1955. 72 pages. $1.00.

The title of this little volume came to the author when at the book store she asked for a compass. "Which kind do you want?" the clerk asked, "the kind for drawing circles or the kind that helps you find the right direction?" These brief devotional meditations are intended to help the reader "find the right direction" in his prayer life. The prayers are intimate, friendly conversations with God as Father.

G. S. Dobbins

For Today. By D. T. Niles. Philadelphia, Pa.: Muhlenberg Press, 1955. 442 pages. $2.00.

This is a different kind of book of daily devotions. The author is a Ceylonese Methodist minister, widely known through his work with the Y.M.C.A. and the World Student Christian Federation. The author seeks to lift out some of the great issues of human living and then to throw on them light from the Bible. Chrysostom long ago said, "The cause of all our evils is our not knowing the Scriptures." Dr. Niles says that he has rediscovered this truth for our day, hence in these daily meditations seeks to bring the reader back to the Bible as the only reliable source of guidance for Christian living. The volume is a veritable gold mine of helps for enriching Bible study.

G. S. Dobbins

A Second Century Worship Service. By Robert Herman Bogue, with a foreword by Bishop G. Bromley Oxnam. Washington (P.O. Box 1646): Capital Church Publishers, 1954. 47 pages. $1.00.

Dr. Bogue, "an internationally known scientist," purports to reconstruct a second century Christian service, but unfortunately it is a most unreliable reconstruction. The author has begun with a

predetermined liturgical system into which he has curiously, arbitrarily, and unconvincingly forced multiple quotations from the Bible, the Apocrypha, early Christian writings, and heretical documents. The general premise is that second century churches had established a well-refined liturgy which was exercised by an altar hierarchy. Whereas the author is careful to quote or paraphrase sources which antedate A.D. 200, he has perpetuated a misconception about second century worship.

Hugh Wamble

The Cross and The Eagle. By Julius Berstl. Philadelphia: Muhlenberg Press, 1955. 319 pages. $3.50.

This is a novel based on the life of Paul, the great missionary to the Gentiles. The Biblical account of the ministry of Paul and the theology implied is usually quite accurate. However, there is an occasional slip such as the trip to Spain, which is not authenticated, and baptizing by sprinkling. The detail and description are magnificent. But on the whole, the novel does not have the movement one desires nor does it grip the reader and carry him along. It is interesting if one will read it, but it is not the kind of a novel that makes one read it.

Findley B. Edge

How to Lead Discussions. Chicago: Adult Education of the U.S.A., 1955. 48 pages. 60¢.

Understanding How Groups Work. Chicago: Adult Education of the U.S.A., 1955. 48 pages. 60¢.

How to Teach Adults. Chicago: Adult Education of the U.S.A., 1955. 48 pages. 60¢.

How to Use Role Playing and Other Tools for Learning. Chicago: Adult Education of the U.S.A., 1955. 48 pages, 60¢.

These are four of six booklets prepared by the Adult Education of the U.S.A. for those who are interested in and have responsibility for leading adult discussion groups. The other two are: *Planning Better Programs* and *Taking Action in the Community.* All of these booklets are on an elementary, practical level but they are written from a background of scholarship that makes them exceedingly valuable.

The point of view is the adult discussion group in the community concerned about the problems of the community, of business and of self improvement. Adaptation of the principles would have to be made by those who would want to use them in teaching in the church. However, these booklets may be used with real profit by the pastor or minister of education in a program of teacher training.

Findley B. Edge

Beginners in Theology. By Jack Finegan. New York: Association Press, 1956. 244 pages. $3.00.

Small books on the whole scope of theology are now much in style. Many of the massive volumes have created a demand for a quick and easy digest of doctrine. The present volume organizes the material around the major divisions of God, Christ, and the church, much as A. E. Garvie did in *The Christian Doctrine of the Godhead.* The point of view is much the same evangelical liberalism, too.

At times the effort to relate scientific truths to theology is most suggestive, especially in the remarks on emergent evolution and immortality. Chapters on Baptism and the Lord's Supper will no doubt be "lifted" by preachers short on sermons, and the book as a whole is useful for beginners.

Dale Moody

Claim These Victories. By J. Clyde Wheeler. St. Louis: The Bethany Press, 1956. 144 pages. $2.50.

This is another book of "positive thinking" variety in the form of a collection of sermons which the author preached as pastor of Crown Heights Christian Church in Oklahoma City. In each chapter the author does a fairly decent job of defining, illustrating, and suggesting causes and results of one of the following problems: anxiety, doubt, discouragement, self-pity, unhappiness, unforgiving spirit, bad disposition, selfishness, insecurity, tension, sorrow, and death. One is disappointed that more space is not given to specific suggestions as to just how one's relationship with Christ will help in "claiming these victories." The platitudes at the beginning of each chapter such as, "I will live this day completely free of worry. I am removing all anxiety" (p. 15), oversimplify living abundantly, to say the least. In the opinion of the reviewer it is doubtful that this book will be of much value in helping to tap the resources of his Christian faith to overcome the problems of life.

Robert A. Proctor

The Thessalonian Epistles. By John F. Walvoord. Findlay, Ohio: Dunham Publishing Co., 1955. 158 pages.

This exposition, written by the President of Dallas Theological Seminary for "the ordinary reader," was published first in six installments, during the year 1954, in *The Moody Monthly.* One finds here all that could be attempted in only 158 pages—hurried, summary, practical comments on each section of these two dynamic Epistles.

The comments are of two kinds. One is an attempt to interpret

what Paul wrote in these Epistles. The second uses Paul's words as convenient pegs on which to hang considerable dispensational eschatology gathered from various parts of the Bible.

William W. Adams

Mission: U.S.A. By James W. Hoffman. New York: Friendship Press, 1956. 182 pages. Cloth $2.50. Paper $1.25.

There Is No End. By R. Dean Goodwin. New York: Friendship Press, 1956. 126 pages. Cloth $2.50. Paper $1.25.

Both of these books will be used in hundreds of churches of various denominations in study courses on Home Missions. *Mission: U.S.A.* is designed for adults; *There Is No End* for young people. The subject matter is similar: the panorama of American life, with its seamy side exposed in crowded cities, trailer camps, military camps, rural areas, and institutions. Both books have a quality of freshness: both authors avoid the stereotyped approach to home missions. Each is well suited to the age group for which it is intended.

James W. Hoffman, associate editor of *Presbyterian Life,* writes with journalistic verve. His book is far from a "typical" study course book. R. Dean Goodwin is secretary of public relations for the American Baptist Convention. Although not as vivid and provocative as the adult book, the youth book is easier to read and perhaps better organized in its presentation. Both will serve well as background material for Southern Baptists in their study of the home mission task.

H. C. Goerner

Kiekegaard and Heidegger. By Michael Wyschograd. New York: Humanities Press, 1954. xiii, 156 pages. $3.00.

This book is by a member of the faculty of the College of the City of New York, and it provides an interesting study of the two significant figures in existentialism, the one Christian and the other atheistic. The author sets the stage by discussing the general issues raised by existentialist philosophy, and then proceeds to consider the contribution of his two subjects to human existence as such and to existence in relation to the human situation. In a concluding chapter, the two philosophies are compared and contrasted, and emphasis is laid upon the objective and ontological approach of Heidegger in which he attempts somewhat unsuccessfully to absorb the existentialist challenge of Kierkegaard into an ontology. This is a valuable contribution to existentialist studies and it is worthy of careful study.

E. C. Rust

By Grace Alone. By Herman Kuiper. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1955. 159 pages. $2.50.

Most of the bad theology that has been produced in the history of the Christian faith springs from lack of balance. In Christology it is usually the lack of balance between the manhood and the Godhood of Jesus Christ. The same lack of balance often appears in the doctrine of salvation, in the lack of proper balance between God's grace and man's faith. Holding to a rigid reformed theology Professor Kuiper of Calvin Seminary has advocated the view that nothing ever happens except what God has foreordained in the world. Such a view taken to its logical conclusion would make God the author of sin. In the doctrine of salvation this extreme emphasis on grace *alone* rather than by grace through faith, leads to the cold conclusion that man is regenerated before he believes and repents. It is not difficult to see why those who harp about the aberrations of the Arminians have never produced a Wesley. Unless one is willing to say that the evangelical emphasis of modern Christianity is detrimental one cannot agree with the conclusions and distinctive arguments of this volume.

Dale Moody

Our Neighbors' Churches. By Theodore G. Tappert. Philadelphia: The Muhlenberg Press, 1954. 96 pages. 50¢.

In the form of a brief study course text, Dr. Tappert, professor of church history at the Lutheran Theological Seminary, Mt. Airy, Pa., has given us the best condensed study of American denominations. Of not too many books should it be said that every pastor should have a copy; of this one so much and more should be said. Pastors would do well to supply their young people with this excellent handbook.

Particularly satisfactory are the groupings of American Protestant church bodies into Lutheran, Calvinistic, Anglican, Baptist, Methodist, and Adventist families. The author's understanding of the scope of the Baptist movement is highly commendable, though he errs on details in one sentence concerning Baptist practice when he says, "Candidates for baptism are usually equipped with waterproof garments, and they are immersed by the minister three times . . . "

W. L. Lumpkin

BOOKS RECEIVED

Men and Women. By Gilbert Russell. Greenwich, Conn.: Seabury Press, 1951. 125 pages. $1.50.

The Legislative Struggle. By Bertram M. Gross. New York: McGraw-Hill Book Co., Inc., 1953. 459 pages. $6.50.

The Revolutionary Faith. By Floyd Shacklock. New York: Friendship Press, 1955. 171 pages. $2.00.

Brownson On Democracy and the Trend Toward Socialism. By Lawrence Roemer. New York: Philosophical Library, 1953. 152 pages. $3.75.

Moral Principles in the Bible. By Ben Kimpel. New York: Philosophical Library, 1956. 167 pages. $4.50.

God and Country. By Charles Schoenfeld. New York: Philosophical Press, 1955. 113 pages. $3.00.

Religion in Prison. By J. Arthur Hoyles. New York: Philosophical Press, 1955. 141 pages. $3.50.

People of Plenty. By David M. Potter. Chicago: The University of Chicago Press, 1954. 208 pages. $3.50.

Stories From the Life of Jesus. By April Oursler Armstrong. New York: Garden City Books, 1955. 256 pages. $2.95.

No Wings in the Manse. By Betty Frist. Westwood, N. J.: Fleming H. Revell Company, 1956.

The Plums Hang High. By Gertrude E. Finney. New York: Longmans, Green and Co., Inc. 312 pages. $3.50.

The Friendly Force. By Douglas Spettigue. New York: Longmans, Green and Company, Inc., 1956. 134 pages. $3.00.

The Acts of the Apostles. By David Thomas. Grand Rapids, Michigan: Baker Book House, 1955. 493 pages. $3.95.

Thinking About Thinking. By Merl R. Wolfard. New York: Philosophical Library, 1956. $5.00.

Principles of the Infinite Philosophy. By J. C. Barnhart. New York: Philosophical Library, 1955. $2.75.

Introduction to Philosophy. By Max Rosenberg. New York: Philosophical Library, 1955. $6.00.

The World's Collision. By Charles E. Pont. Boston: W. A. Wilde Company, 1956. $3.50.

The Secret of the Universe. By Nathan R. Wood. Grand Rapids: Wm. B. Eerdmans, 1955. $2.50.

Teaching Christian Stewardship. By Glen McRae. St. Louis: The Bethany Press, 1954. Pages 158. Price, ungiven.

Handfuls of Purpose. By Mrs. Charles Cowman. Los Angeles: Cowman Publications, Inc., 1955. 139 pages. $2.25.

Church School Prayers. By Marjorie Louise Bracher. Philadelphia: Muhlenberg Press, 1956. 56 pages. $1.25.

Dialogue on Destiny. By George W. Barrett and J. V. Langmead Casserley. Greenwich, Connecticut: The Seabury Press, 1955. 96 pages. $2.25.

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